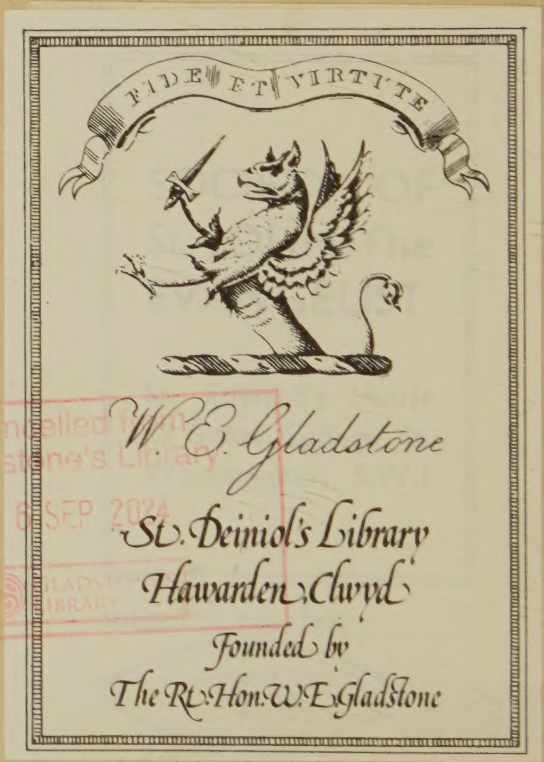
B33/78



Cancelled from
Gladstone's Library
- 6 SEP 2024

ST. DEINIOLS
HAWARDEN
LIBRARY

THE GLORY OF GOD

Cancelled from
Gladstone's Library
- 6 SEP 2024
ST. DEINIOLS
HAWARDEN
LIBRARY

BY THE SAME AUTHOR

A Commentary on the Epistle to the Hebrews.

(Indian Church Commentary.)

5s. net.

The Presence of God.

A Study in Divine Immanence and Transcendence. Preface by Bishop Gore. Cloth, **3s. 6d.** net.

"In his Preface to it Bishop Gore says: 'This is a book from which we may drink truth as from a fountain of real thought.' To which we may add that his illustrations really illustrate. He discusses only the fundamental questions — the knowledge of God, His Presence in the world, inspiration and revelation, faith, and so forth. On every subject he has something valuable to say."—*The Church Times.*

S.P.C.K., LONDON

THE GLORY OF GOD

IN THE INCARNATION OF THE WORD

BY

W. H. G. HOLMES, M.A.

PRIEST OF THE OXFORD MISSION BROTHERHOOD OF THE EPIPHANY
IN CALCUTTA

LONDON
SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE
NEW YORK AND TORONTO: THE MACMILLAN CO.

First published 1927

PRINTED IN GREAT BRITAIN

CONTENTS

PAGE

INTRODUCTION xiii

PROLOGUE xxi

PART I

LEX CREDENDI. THE RULE OF FAITH

CHAPTER I

SOME ASSUMPTIONS OF CHRISTIAN RATIONALISM . . 1

Religion impossible without belief in personality of GOD. Rational assumptions underlie belief in GOD. The uncaused Cause. Transcendent because can exist apart from Universe. Perfect Personality. Universe exists for mind. Meaning of immanence. Moral goodness essential to Deity. Assumptions of theism prepare for belief in Incarnation and Trinity.

CHAPTER II

CHRIST'S TEACHING AS PROPHET ABOUT GOD . . . 5

Christian Religion based not on metaphysical speculation but on revelation. Not dictation of a book but movement of Holy Spirit on human spirit. Old Testament teaching about GOD to be tested by teaching of CHRIST: Who placed Himself above all prophets. Republication and revision of truth. The Unity of GOD: His Personality and Love. The Father. Particularity of GOD'S Love. Lucidity of teaching of CHRIST: for babes not philosophers. The Love and severity of GOD.

CHAPTER III

THE INCARNATION THE WAY OF KNOWLEDGE . . . 12

Belief in Incarnation means vast enlargement of knowledge of GOD. Christianity stands or falls by its distinctive doctrine. The Image of the invisible GOD. Fanatical monotheists irresistibly convinced: not prepared for belief by doctrine of immanence of GOD. Divine Character seen actually at work. Perfections of GOD humanly translated. Saint, Prophet, Messiah, Word of GOD. Structure of Fourth Gospel: Deity of CHRIST proclaimed at the beginning. Unfolding of truth that GOD is Love.

CHAPTER IV

APOSTOLIC TESTIMONY TO THE DEITY OF CHRIST . . 20

Deity of CHRIST not formally taught, but expressions used of which no other interpretation possible. Councils made explicit what was implicit. In Epistles of St. Paul, CHRIST pre-existent: Agent of creation: Restorer of universe: Object of worship: Judge of all: Linked with the Father. Two famous passages. Teaching of St. Peter. The Epistles of St. John. The Epistle to the Hebrews. CHRIST not best of men and prophets, but Word of GOD made man. Deification only among polytheists. To monotheist gulf between Creator and creature: yet apostles taught pre-existence of CHRIST in the Godhead.

CHAPTER V

CHRIST'S METHOD OF TEACHING 26

Two ways of teaching: inculcation of dogmatic principles: questioning and testing pupil's mind. CHRIST mainly taught by latter: hints, parables, suggestions, questions. His reverence for the human mind. Revelation of personality through experience. St. John Baptist's question. Question *re* authority. No truth for the insincere. Suggestion in Parable of the Vineyard. CHRIST drew creed from the apostles. St. Peter's confession. Parable of Watchful Steward. Apparently definite utterances in Fourth Gospel: yet thought-provoking: disciples must interpret. Jews' complaint of indefiniteness of CHRIST'S teaching about Himself. CHRIST'S committal of His Personality to apostolic interpretation.

CHAPTER VI

THE WITNESS OF SINLESSNESS 31

Apostolic interpreters forced to conviction that CHRIST was Eternal and Divine. Distinctive doctrine of Christian religion: the one supreme reason of Missions. Inferences from CHRIST'S teaching about His relationship to Eternal GOD. Three senses of phrase, "Son of GOD." Moral Sonship by resemblance of character. Disciples believed Him sinless. His own consciousness of sinlessness. Witness of His words in Fourth Gospel: also in Synoptists. His question, "Why callest thou Me good?" compared with "Why call ye Me, Lord, Lord?" Universal belief in sinfulness of human nature. Witness of Mohammed: Socrates: Moses: Elijah: Isaiah: Apostles: St. John: St. Paul. Progress towards holiness means growing sense of sin. CHRIST'S standard of moral life no easy one. His unconsciousness of need of pardon. Idle to teach CHRIST'S essential unity with the Father unless also unique likeness in moral goodness.

CHAPTER VII

CHRIST'S TESTIMONY TO HIS OWN DEITY 37

Son of GOD became uniquely commissioned to represent GOD on earth: yet also commissioned to speak in His own name: Called men to faith in Himself. The Son of GOD is eternally GOD the Son. Human terms applied to GOD are metaphors. CHRIST claimed authority in excess of a prophet's. Sermon on Mount supplemented the Decalogue. Lord of the Sabbath. Speaks for GOD and as GOD. Identified with human nature yet claims different relationship to GOD from other men. Difference not only in degree but in kind. His prayer and disciples' prayer. No surprise at being chosen to represent the Father. Power of absolution inherent in Him. No surprise at His dominion in all spheres. Difference in attitude of apostles working miracles. Demanded unlimited faith and unconditional surrender. Others lead to GOD, He to Himself. Incongruity of His words in any other mouth. No rebuke to those who worshipped Him.

CHAPTER VIII

CHRIST'S TESTIMONY TO HIS OWN DEITY (continued) . 43

St. John Baptist greatest of prophets because he prepared for the coming of the Greater One. Other men subject to the judgment of GOD, but CHRIST is the Judge. He proclaimed Himself as the King and Judge of all nations. Conduct towards CHRIST is the test of character. Same teaching in parables. Angels are the angels of the Son of Man. Without apostolic interpretation we should be compelled to believe that He regarded Himself as from within the Being of GOD. The invitation "Come unto Me" based on His universal authority: on the Father's unique knowledge of the Son: on the Son's unique knowledge of the Father: on the Son's unique power to impart the knowledge of the Father to men.

CHAPTER IX

CHRIST'S TESTIMONY TO HIS OWN DEITY AS RECORDED IN ST. JOHN 49

Writer of Fourth Gospel occupied chiefly with the Personality of CHRIST. Subject matter of Gospel is CHRIST'S own consciousness of His relationship to the Eternal GOD. Narratives selected and arranged so as to concentrate on His Deity. Force of Christian religion lies in men's relationship to CHRIST'S Person. CHRIST'S use of "My Father": "Son" or "Son of GOD." Anger of Jews proves this not claim of ordinary human being: recognized claim as claim to Deity: "equal with GOD." Thoughts led behind Messiahship to His Personality: "I and the Father are one." Emphasis on prior life of Sonship in eternity: "Before Abraham was I am."

Attributes of Father and Son identical: to see the Son is to see the Father. Ascription to Himself of Divine prerogatives: interprets claim to be Light of the World, etc.

CHAPTER X

THE CROSS AND THE DEITY OF JESUS CHRIST . . . 54

Familiarity with idea of proclamation of the Cross may deprive us of significance of its relationship to CHRIST'S Deity. Must erase many associations of art, etc. Equivalent of gibbet: recalls man's barbarous cruelty. Yet a cruel death adds no force to teaching. The case of Socrates. Millions of Muslims accept CHRIST as prophet, but deny crucifixion. Apostles did not glory in a conspicuous martyrdom: preached Cross only because the Son of GOD hung thereon. Preaching of Cross a witness to Deity of CHRIST. Mystery of Incarnation and Atonement in crucifix. Not a great teacher, but Eternal Word of GOD made flesh, immolated.

CHAPTER XI

THE HOLY SPIRIT 60

The teaching of the Incarnate Word led to the formulated doctrine of the Trinity. CHRIST'S reference after His resurrection to former teaching concerning the Holy Spirit. This teaching found in the Fourth Gospel. St. Luke's awareness of this teaching. When the Passion was near CHRIST promised the Holy Spirit: the Comforter: the Spirit of Truth. In the Spirit's coming CHRIST comes. The mouthpiece of the Incarnate in the human spirit. The interior Companion who bears witness to CHRIST. Absence of CHRIST from sense-perception the condition of the Spirit's coming. His work world wide. The Guide into all truth. The Agent of CHRIST'S Glory. Period of expectancy heightens receptive power in spirit of man. The Presence of CHRIST assured unto the end by the coming of the Spirit.

CHAPTER XII

THE HOLY SPIRIT AT WORK 65

The Spirit given was the same as He who had been active in the Incarnate Life: the Conception: the Baptism: the Temptation: the Ministry: the inner life of the Son of GOD. Spirit now poured out on whole assembly of penitent believers. Acts the first chapter of Church History: Gospel of the Holy Spirit: record of continuance of CHRIST'S activity and teaching, now become Catholic. St. Peter's first address: promise of the Gift to penitent believers. Apostles worked in His power: Church officers qualified by Him: St. Stephen sustained in martyrdom. Sin is against the Spirit. Director of work of evangelization: Director of ecclesiastical synods: Appointer of bishops. CHRIST proved in experience to be still present and active by the Spirit.

CHAPTER XIII

THE THEOLOGY OF THE HOLY SPIRIT IN ST. PAUL'S WRITINGS 70

St. Paul the Church's first theologian. The Spirit personally distinct from CHRIST, yet the one Presence involves the other. St. Paul's teaching not systematic but to meet occasional needs. Supreme function of the Spirit is "Giver of Life": works into our nature the Divine Humanity: gives membership of the Body of CHRIST: and sonship: imparts holiness: assists prayer and intercedes: gives knowledge of deep things of GOD. Given to the whole community, yet possessed by each as member of whole. Distributes gifts severally. His Presence means CHRIST in the heart. Uses written records of GOD's dealings. The three sources of knowledge of the Spirit.

CHAPTER XIV

ONE GOD IN TRINITY 74

Revelation either direct or indirect: latter could not be basis of friendship with GOD. Christian religion based on direct revelation. Assumptions of Christian rationalism prepare for doctrine of the Trinity. Personality cannot exist in solitary loneliness. Individuals and persons. Fellowship within Ultimate Being. Primitive psychology unaware of significance of personality. Importance of the truth of the Unity of GOD. Polytheism invariably immoral. Unitarian theism cannot satisfy intellectually or spiritually. Unity and variety exist in each other. Richest life involves inner distinctions. Revelation teaches mutual relationships of Eternal Love, the Father, the Word, the Spirit. Trinitarian conception of GOD guards His Unity and Personality. Three Persons mutually contain and penetrate one another. This Divine disclosure given in the life of CHRIST and outpouring of the Spirit. Danger of use of term "persons" of GOD to be guarded against. Passionate longing of polytheists for personality in GOD met by doctrine of the Trinity.

PART II

LEX ORANDI. THE RULE OF PRAYER

CHAPTER XV

THE INCARNATION AND THE PRACTICE OF THE PRESENCE OF GOD 82

New conception of GOD by Incarnation means revolution in prayer. Belief and prayer: illustrated by polytheists, Moslems, Sufis, Hebrews. Enrichment of prayer through Incarnation. Presence of GOD in nature and man is Beauty of JESUS CHRIST. The Christian way positive. The external world and the Eternal Word. Our Lord taught positive way. Incarnation not to be interpreted

in terms of immanence. Immanence is indwelling without identity. Incarnation not concentrated Presence of God in Jesus Christ but God become man. Immanence of Christ in men. The worship which is idolatry. The worship of God-incarnate satisfaction of human need. Abstract perfection inaccessible and disappointing. Prayer offered not to God-inspired man but to God made man. No worship now apart from Christ.

CHAPTER XVI

The Incarnation and the Practice of the Sacramental Presence 90

Omnipresence of God and the Presence as specialized by sacraments. Presence mediated after redemptive mode. Jesus Christ still "flesh": present as Priest in sacraments: supremely concrete, individual, particular. The Presence of the Victim in the sacrifice. Logic cannot cover commingling of eternal and temporal. True parallel between Presence after Resurrection and Presence in sacraments. Presence not confined to process of the Rite in Holy Eucharist. One unending Eucharist. Meaning of Reservation of Blessed Sacrament to Christian: at least proclaims faithfulness and mercy of God in Incarnation, etc. Christ not apart from the instrument of His working: therefore He waits to distribute gift when needed. Fuller faith: Christ in His Body and Blood: not things but Himself given: adoration of Blessed Sacrament is adoration of Christ. Primary purpose of this Self-giving not adoration, but adoration inevitable. Sacramental Presence meets needs of those with intense faith in immanence of God. Task of Christian teacher in India. Faith in sacramental Presence the bulwark of faith in Incarnation.

CHAPTER XVII

The Incarnation and Prayer 100

The Christian taken up into the Life of God: prays in heavenly places. Prayer is realizing mystic union in Christ. Whole body and particular members offer in Eucharist: share inner movement of the Love of God. Christ taught change: "Hitherto," and now. Gift for which Church asks is God. Christ and His members pray as one. Conception of suffering revolutionized. Oblation of Love through pain. Greater suffering means richer offering. Pain not punishment but mode of redemption. Devotional revolution also in private prayer. Christian prays in Christ: Christ prays in Christian. "Our Father." Self-denial and prayer. Prayer and life blended in Christ. Exercise of sonship. Travail-pain in prayer: due to frailty of flesh, agony of spirit, absence of light.

CHAPTER XVIII

THE INCARNATION AND GRACE 109

Meaning of Grace. The use of the word in the Gospels. Later choice of word fruit of Christian experience. Use of St. John and St. Paul. Word becomes more and more charged with meaning: from kindness and love of GOD to JESUS CHRIST in action upon men: not from a distance but present. Trilogy of self-denial. CHRIST's use of word after His Ascension. Gift to GOD of abandoned self. "Grace for Grace." Growth in capacity of receiving the indwelling CHRIST. Personal presence and action never static.

CHAPTER XIX

THE GRACE OF HOLY COMMUNION 118

Purpose of Incarnation is communication of Life. A Christian has CHRIST-life. Covenanted security. Failure of analogy between sustenance of body and sustenance of spirit. Life of CHRIST is His Personal Self. Life given in Holy Communion is CHRIST acting on man: presented in form man able to receive. True analogy in relation of person to person. The Thing gradually identified with the Person: and sacrificed Person. Key to the interpretation found in St. John VI. 63. In Book of Common Prayer transition from Thing to Person in words of delivery of Blessed Sacrament. Personality only sustained by personality. Incarnation has revolutionized the Life of Grace.

CHAPTER XX

THE INCARNATION AND MEDITATION 127

Words are more than instruments of information: media of contact of person with person. Meditation seeks to apprehend Presence of CHRIST within: and to hear Him. Meditation revolutionized for Christian: realizes and hears Word made flesh. Meditation directed to Eternal in JESUS CHRIST: therefore intensely positive. Effort first to apprehend indwelling CHRIST. The Mystery of Godliness. Combination of communion and meditation. CHRIST without and within. Meditation is response to invitation, "Come unto Me." Retreat is withdrawal within. Need of simplicity and unity. Auto-suggestion and GOD-suggestion. Conditions of receptivity. Hearing and understanding. CHRIST's speech in the present: through the Spirit. Illustrations of the Spirit's operations. Sinless Spirit of CHRIST within us. Self-emptied Son within us. Eternal Love within us. The Son's gratitude within us: Incarnation linked with Atonement by thanksgiving. CHRIST's Presence one.

CHAPTER XXI

THE INCARNATION AND PENITENCE 138

Moral lapses not held to concern GOD in Hinduism. Sin in Islam violation of arbitrary decrees of GOD. Moral law in Judaism rooted in righteous GOD. Incarnation puts GOD in man's power: profoundly influences Christian conception of sin. JESUS CHRIST identically GOD and inclusively man. Injury done to human beings is injury done to GOD. Sins of neglect. Christian's special relationship to CHRIST by new birth. Passion and Cross the direct effect of sin. Result on penitence. Passion and Cross continually in the present: the meeting of GOD's love and man's sin. The present tenses of the New Testament. CHRIST's indwelling of sinful men necessarily means pain. The inner Critic and Lover. CHRIST's penitence becoming ours.

CHAPTER XXII

"THE IMITATION OF GOD" 147

Imitation of GOD meaningless unless GOD has become incarnate. Implications of CHRIST's words. Christian life not obedience to laws but life of personal fellowship with GOD. Love and personality. Definition of love. GOD's words may be reversed and directed to Him. The optimism of CHRIST. The humility of God. Example of Blessed Virgin Mary. Patience and consolation. The two points in the pilgrim way. The goal is not only to possess GOD but to be possessed by Him. On the Cross with CHRIST. Goal is not attainment of virtues but complete union with GOD.

CHAPTER XXIII

AUTHORITY AND EXPERIENCE 155

Authority born of experience of GOD. Experience of others trusted because it answers to need. Authority of apostles rests on their experience of CHRIST. Missionary work sets authority against authority: and supplements authority. Appeal to consciousness of need. Illustrations from need of Divine Fatherhood: and admiration of sacrifice. Authority evokes fresh experience. Continuation of experience. Four modes of the Presence promised. Earthly images cannot illustrate synthesis of the four. Diversities of workings, but same GOD. The Presence a manifold Presence to meet manifold needs. Experience of CHRIST in the Blessed Sacrament. Distrust of experience leads to universal scepticism. Variety of in time and race convinces of validity of experience. First-hand religion. Few have opportunities of prolonged meditation: yet Life in realized Presence possible to busiest.

INTRODUCTION

NO one could have spent nearly a quarter of a century in trying to hand on the Christian Gospel to intelligent non-Christians without having seriously questioned himself as to exactly what he was to set forth as the heart or core of this good news. What is this Gospel I am to teach ? Face to face with Hindu student after Hindu student, each and all believing with pathetic unanimity that religion of every and any kind is necessarily good just because it is religion, a man needs a message, definite, clear, and distinct, in order to justify his presence at all in a country like India. What is this message ? Plainly it is a message about GOD. It is soon forced upon him that the reason there are so many different religions is that there are so many different conceptions of GOD, and that these conceptions do not merely express different aspects of His Being, but are mutually destructive. They cannot all be true, any more than GOD can be both light and darkness, love and hatred, though indeed they may all be false. A false conception of GOD means a false religion, and false conceptions of GOD abound in India, and no doubt elsewhere. It is not of course the fashion to-day to talk of false religion, but fashions never last long, and the fact remains that if a man has a mistaken conception of GOD he must have a mistaken religion. So it follows

that the heart of the good news which the Christian messenger tries to hand on is concerned with GOD: what he professes to offer is a true conception of GOD; it is good news about GOD. Nor can any news be conceived which could be of such stupendous and altogether immeasurable importance to mankind as veritable news about GOD, what GOD is, what GOD has done, what GOD is doing. It is hardly necessary to add that to speak of veritable news about GOD, or a true conception of GOD, does not for a moment imply that the conception is complete or that the news tells men everything about Him. Knowledge may be true as far as it goes. It may be adequate and sufficient without being nearly complete; yet the knowledge is ample to supply us with motives to love and obedience, intercourse and surrender.

Directly the messenger is asked how it is that he claims to know more about GOD than, say, the Hindu rishis, and to do what no other teachers of GOD have done since the world began, that is, describe the truth about GOD as good news, the only possible answer for him to make is that he knows, not because he is cleverer than other people, or because he is more philosophical or scientific, or because he is possessed of richer mystical powers by which he can penetrate the inner world of reality, but simply because GOD has revealed Himself, directly and of purpose, and has appointed messengers to carry the substance of that revelation to men. At the beginning of Chapter XII a distinction is drawn between revelation that is direct and purposive and revelation which is indirect and incidental. In the former case GOD is seeking man and in the latter man is seeking GOD. The first chapter of the Epistle to the Romans vividly describes

the kind of mistakes which men have made when seeking God, mistakes which they ought not to have made, and the false conceptions they have formed concerning Him together with the horrible corruptions of moral living which were their immediate and inevitable consequence. Anyone who has lived in India with his eyes open knows that St. Paul's description of the mistakes men have made in seeking God is just as true to-day as it was at the time it was written. Not that for a moment we are to suppose that it is meant for a complete account. Men who have sought God through incidental revelation, that is, by an attempted examination of the universe or of the constitution of their own nature or of the course of human history, have reached better and clearer results than are to be found described in Romans I or in actual practice at Puri or Kalighat or Madura in India. But for all that they are mostly mistaken results, or they are so scanty that they cannot supply a basis for a religion that can satisfy the heart of men.

The only religion that can satisfy the heart is that which is based upon the direct, purposive revelation of God, and it is this disclosure of Himself in His Incarnate Word or Son which is the heart of the Christian Gospel. It is God Incarnate who has revealed what God is, what God has done, what God is doing. "That which He was as manifested to His chosen, including equally that which He did and that which befel Him, was at once the perfect image of human destiny and the perfect image of the Divine Counsel; the Way in man—and the Way of God!"[1] Through all the maze of history in nature and man,

[1] Hort, *The Way, the Truth, the Life*, p. 25.

and all the tumultuous movements of the world, there is running one supreme dominating Way, and He who on earth was called JESUS CHRIST is that Way. This is the Way directly revealed by GOD, the Way of Self-disclosure, the Way of Incarnation, and the proclamation of this Way and no other is the heart of the Christian Gospel.

There is a tendency in these days to shrink from definite statements about the CHRIST, to try to be content with vague descriptions which may mean very little, whilst it remains wholly uncertain to the hearers what exactly they do mean. We are told that the supreme need of mankind is CHRIST, that it is our sublime and glorious work to present CHRIST to men, that CHRIST is unique, that no other remedy for the evils of the world can be found save in CHRIST, that no other can even be suggested, that no one but CHRIST is seriously competing for the heart of India and mankind, and so on. But when we ask what this exactly means, what we are presenting to men when we present CHRIST, how we are to present Him, in what precisely does His uniqueness consist, there seems a strange unwillingness to face these questions.

It is indeed sometimes put forward as a definite policy that these questions should be left alone, and that the " fact " of CHRIST should be accepted as it is without analysis or investigation.

Yet it is these very questions to which the non-Christian enquirer is demanding an answer. A Christianity which does not answer them clearly and distinctly is of no use whatever to him. If we tell him that CHRIST was unique, he quite rightly and truly may reply, " So was Gautama." For certainly

there was not anyone on earth before exactly like him who is known as the Buddha, nor anyone who delivered quite the same message to men. Both the man and his message were unique. Gravely mistaken we may think that message to be, but there is none other exactly like it.

If we mean by presenting CHRIST to mankind trying to reproduce His ethical teaching so as to fit the conditions and needs of the modern world, that explanation has at any rate the excellence of clarity, but as large numbers of people are convinced that there is little if anything which is actually original in the teaching of CHRIST or which cannot be paralleled in other teachers, it hardly seems to merit, to be quite candid, the description of good news ; " good " it may be, but " news " it is not. In Chapter II we give an outline of what CHRIST taught as Prophet, but if we had to pull up short with the teaching of CHRIST as Prophet, it would certainly be a very exaggerated way of speaking to talk of presenting CHRIST to men, when all we mean is trying to recall His religious and ethical teaching and relating it to modern life.

It is quite true that in a country where the mass of the people are at all events nominally Christian there may be multitudes who are content not to question themselves too closely as to exactly what they believe about CHRIST, and yet living in an atmosphere of Christian faith unconsciously draw in Christian ideals of life and practice, and contentedly share in Christian worship, whilst their Clergy are also more or less relieved to leave it at that. But this state of things cannot obtain in a country like India (and no doubt China and Japan) where there is no such spiritual atmosphere, and the Christian religion is offered as a

Way which must, if accepted, displace Hinduism almost wholly, and Islam largely, because the conceptions of GOD in the former are flatly antagonistic to the Christian conception of GOD, and in the latter have largely to be supplemented and corrected. In India the man who is about to make the great surrender and pass from one religious society to another cannot have vague and uncertain ideas as to who CHRIST is and what is His relationship to the Eternal GOD. He cannot beg the question in his own mind by convincing himself that CHRIST is unique, or by expressing his willingness to accept His teaching of the Fatherhood and Kingship of GOD, or by attempting to follow His example so far as it may be applicable to the circumstances of his life. He has to settle with himself whether he can believe in CHRIST as GOD, whether he can worship Him as GOD without idolatry, whether he can obey him as GOD without superstition; and worship, belief and obedience mean for him that henceforth he is translated into a new sphere of grace, wherein the Spirit of CHRIST deals with him in behalf of GOD.

JESUS CHRIST was, of course, believed in, worshipped and obeyed as GOD, and dealt with men in the sphere of grace by His Spirit, before a word of the New Testament was written. But the New Testament records for us the faith, whether formulated or not, of the first disciples who believed, worshipped and obeyed, and what is still more important, records what was in CHRIST's own consciousness about Himself.

The chapters which follow assume with the whole Christian Church the general reliability of these records. It is no part of the writer's purpose to deal

with critical and historical questions. If these records are not reliable we have no certain knowledge of what CHRIST believed about Himself, nor of what the first disciples believed about Him; we have only in outline the tradition handed down in the Catholic Creeds. Happily critical investigation is tending more and more to confirm the reliability of the books of the New Testament, which has never been doubted in the Church, and it is the examination of the New Testament which, verifying for us the tradition of the Creeds, gives us that new conception of GOD finally summed up in the rich and beautiful doctrine of the Trinity in Unity. On this conception of GOD the Christian Religion is wholly based, and it is this conception which has revolutionized the life of prayer.

If the writer does not express his numerous obligations to others by name for much that this book contains, it is not because he is not deeply aware how much he owes, but because there must be so many from whom he has unconsciously drawn. It was from one pre-eminently, the great Bishop through whom he received the priesthood, Brooke Foss Westcott of Durham, that he learned to realize that the revelation of the Incarnation changed the meaning of all life and of all the relations of life, and that as the New Testament is the one key to the meaning of the Old Testament, so the truth of the Deity of JESUS CHRIST is the one and only Key to the understanding of the New.

PROLOGUE

"GLORY" both in the Old Testament and the New has a clear and definite meaning. The Hebrew word for to be glorified means to burst forth and to become visible. The Greek word has much the same significance: a beautiful thing which is hidden is made to appear. There is always something of the thought of sunrise in the word. The sun is hidden behind the horizon and the world is dark. With the coming of the dawn the hidden light is revealed with beauty in its train. It was thus that Zacharias thought of the coming of the Redeemer: "The Dayspring from on high shall visit us."

The Glory of GOD is thus the disclosure of the hidden GOD in the perfection of His love and wisdom and power; eternally in being, when they flash forth and are shewn to men they are Glory. "Verily Thou art a GOD that hidest Thyself" (Isa. XLV. 15), but GOD revealed is Glory.

At the moment of his martyrdom the inward eyes of St. Stephen were opened and "he saw the Glory of GOD and JESUS" (Acts VII. 55). The Glory of GOD in its fullness is JESUS, GOD the Word, made man for us men. In the Incarnation the Sun of Righteousness has arisen and the Dayspring from on high has visited us.

The Glory of GOD is our LORD JESUS CHRIST, the Word made Man.

When St. Paul met JESUS in the way he tells us that he "could not see for the glory of the light" (Acts XXII. 11), but afterwards his eyes, both within and without, were opened, and he saw "the light of

the knowledge of the Glory of GOD in the face of JESUS CHRIST."

It was that same face which had looked up at Mary from the manger. The medium of the Glory of GOD is the face of a little Child.

It was that same face which had been set as a flint, when unmoved by blows and spitting it went forward along the way of the Cross to the redemption of mankind. The medium of the Glory of GOD is the thorn-crowned Face of "a Man of sorrows and acquainted with grief."

It was the same face which the seer beheld in the spirit, of the Living One who was dead and is alive for evermore. The medium of the Glory of GOD is the face of One risen from the dead, whose countenance is as the sun shining in his strength.

St. James calls our LORD JESUS CHRIST simply "The Glory" (II. 1), i.e. GOD become visible to men. "I beseech Thee," petitioned Moses, "shew me Thy Glory." "Thou canst not see My face," was the answer. But, says the herald of the Incarnation, "We beheld His Glory, the Glory of the only-begotten of the Father."

To contemplate JESUS CHRIST, then, is to behold the Glory of the Lord, the unveiling of the Supreme Being, the disclosure in time and space to the eyes and mind and spirit of men of the Eternal, Transcendent, and Immanent GOD.

It is the purpose of the pages which follow first to trace this unveiling in the records of the experience of its first witnesses, and then to shew how it has revolutionized our inner life of communion with Him.

A new Way of Faith must be a new Way of Prayer.

THE GLORY OF GOD

CHAPTER I

SOME ASSUMPTIONS OF CHRISTIAN RATIONALISM

CHRISTIAN doctrine necessarily begins with GOD. If GOD be not, or if GOD be impersonal, or if GOD be unknowable by man, there cannot be any religion. There can be a way of life or a philosophy of life, and this way or philosophy may be based upon such facts of the universe as are held to have been ascertained, but religion there cannot be.

Yet Christian philosophy does not set out to prove GOD. GOD is assumed to be. Either GOD is the explanation of the universe or the universe is wholly inexplicable. The Bible opens with the words " In the beginning GOD created."

Our LORD JESUS CHRIST never discussed with people the question of the existence of GOD any more than He discussed their own existence or their own power of self-determination. He assumed the existence of GOD as He assumed the existence of the air or the light. He declared certain things about GOD with unhesitating certitude. There were all sorts of false and perverted and indeed horrible ideas of GOD in men's minds ; these had to be banished and replaced by true thoughts of Him. He never appealed to human philosophy or rationalism, but He always spoke and taught as one who knew GOD as intimately and surely as He knew Himself.

Yet there is always rationalism underlying belief in

GOD, and it may clear the way to set forth in a few words what are some of the rational assumptions which underlie the Christian conception of GOD.

The primary assumption is this: there must be one permanent, uncaused Cause, eternal and unconditioned, self-existing and self-sufficing. No evidence could possibly prove this, but it can be shown that if it be denied the validity of human reason is overthrown. This primary assumption is itself founded on a belief in the law of universal causation, by which we are convinced, and cannot help being convinced, that all things which do not exist of immutable necessity have an efficient or productive cause. Though our observation, limited though it be, very largely contributes to this belief, yet no experimental proof of it is possible. We can only claim that the very nature of our rational faculties compels us to assume it, just as it compels us to assume other self-evident axioms which are incapable of experimental demonstration. There are truths about which we cannot even imagine ourselves to be mistaken unless our minds were to be endowed with an entirely new constitution.

But no evidence could establish these truths as truths. We cannot prove by evidence that two parallel straight lines can never meet, and yet the constitution of the human mind would have to be altered before it could even conceive of their meeting. In like manner if the present universe were reduced to nothingness, and what is now existence were to become a vacuum, we could not conceive of anything coming to exist unless there were some cause adequate to produce it. No one could ever prove this; it is either self-evidently true or it is meaningless.

The next assumption which underlies the Christian doctrine of GOD is that this one, permanent, uncaused Cause cannot be identical with the universe. Christianity utterly repudiates pantheism, which necessarily makes GOD evil as well as good, or rather abolishes altogether moral distinctions of any kind. GOD to be

GOD must be transcendent; and this means that He can exist apart from the universe, is in no sense dependent upon it, and is not necessarily subject to any of its limitations. The transcendence of GOD implies that this universe is not the only kind of universe conceivable by an infinite and perfect mind. There is a Cause which, or rather who, willed this particular universe instead of another, and this Cause, had He so willed, could have produced innumerable other universes all differing from one another.

In describing GOD as transcendent it is also implied that He is perfect personality. A cause could not rationally be conceived as perfect unless it were informed by intelligent will and purpose. Indeed, the very notion of cause is derived from our experience of personality. Clearly we do not derive it from observing the succession of events, for events may immediately succeed one another without any causal connexion. It is from our knowledge of the human mind that we infer the principle of causality. It may be accurate to say that anything that is strictly described as a cause must be personal; a Perfect Cause must be Perfect Personality.

There is another way in which the assumptions which underlie the Christian doctrine of GOD may be stated. Things cannot be conceived as existing by themselves; they exist only for mind. But although things exist for mind, it cannot be supposed that they exist for human minds only. The world was in being, so geology teaches, when there were no human beings to know it. There must have been a Universal or Divine Mind for which the universe existed. This, of course, is the metaphysical form of the belief that the world must have had a Maker, and stated in this form the assumption is that of an immanent Divine Mind. Thus it follows that though the Christian doctrine of GOD lays the greatest stress upon His transcendence, laying it down as an axiom that the universe is not necessary to GOD, it also teaches His immanence in the

universe, inasmuch as the whole is existing in His mind, and apart from that Mind thinking and willing it without cessation the universe could have no existence at all.

Another most important assumption that underlies the Christian doctrine of GOD is that He is conceived of as being not only reason and will but also as moral goodness. If GOD were not holy, He would not be GOD. As transcendence is essential to true Deity so also is holiness.

Although we are familiar with conceptions of Deity in India, Africa, and elsewhere which rule out all that Christians mean by holy, yet doubtless it is the existence of his own moral consciousness that makes man at his best entirely certain that GOD is holy. Newman declared that for the fact of the existence of GOD he needed no other argument than the existence of conscience. It is not too much to say that Christian rationalism maintains that of all the facts of consciousness that which most imperiously demands the idea of GOD for its explanation and interpretation is the human conscience.

All these assumptions which we describe as those of Christian rationalism prepare us for the doctrine of GOD in which He is described as Trinity. The doctrine was not, of course, explicitly formulated at once by the Church. It was necessarily of slow growth, but it is based upon CHRIST'S conception of GOD and His relation to Him. These assumptions of rationalism prepare us for the idea of the Incarnation, and it is through the Incarnation that we learn immensely more of GOD. Directly we believe in GOD as personal the Incarnation becomes possible in human thought. Directly we believe in the Incarnation our knowledge of GOD becomes vastly enlarged.

CHAPTER II

CHRIST'S TEACHING AS PROPHET ABOUT GOD

IN the previous chapter some of the rational assumptions were given which underlie the Christian conception of GOD. Christianity, however, is not the product of metaphysical speculation but is a revelation from the supreme Being who in His action upon and dealings with mankind reveals His own personality and will. Nearly everybody now realizes that this revelation was necessarily gradual because it could only be given as men were able to receive it. Christianity does not teach, as Islam does, that GOD dictated to men a book containing an account of Himself and of His attributes, laying down detailed injunctions as to the kind of conduct which would please Him. It does not ask men to accept writings as authoritative because every word and syllable have come directly from the mouth of GOD. What Christianity teaches is that GOD'S Holy Spirit moved in the hearts of men, particularly in one special race of mankind, and that they came to recognize that the thoughts which moved within them were not their own but given to them by GOD. Notably there were some who said " The word of the Lord came unto me " or " Thus saith the Lord," and when they tried to express in their own words what the Lord had said to them, those who heard them became convinced that the thoughts they uttered were not their own but GOD'S. It must have been thus that spiritual authority gradually became constituted.[1] Men were convinced that they could trust the

[1] See the last chapter of Part II.

spiritual experience of other outstanding men whose intercourse with GOD provided them with conceptions of GOD which satisfied some innate need within them, and with ideals of conduct which they knew to be nobler than the ordinary standards of mankind.

In the account in the Gospel according to St. Matthew of the questioning of the disciples by our Lord through which He elicited from St. Peter the declaration " Thou art the CHRIST, the Son of the living GOD " (a declaration which in the Gospel according to St. John he reaffirmed in the words " We have believed and know that Thou art the CHRIST, the Son of the living GOD "), the blessedness of St. Peter is said by our Lord to lie in the fact that he has been the instrument of revelation. " Flesh and blood hath not revealed it unto thee, but My Father which is in heaven." What St. Peter expressed in words was not his own thought but GOD'S. He was the outstanding man in this case whose spiritual experience we can accept, and we find his spiritual experience verified by our own. We find it satisfies an innate need within us that GOD should come down into our own nature and speak to us in the only language we can really understand, the language of a human life.

It is evident that men sometimes confused their own thoughts with GOD'S, and that they sometimes attributed to GOD what were really the products of their own minds and characters. This is why we always have to bring to the test of CHRIST'S teaching any statements in the Old Testament about GOD which seem to indicate imperfect or mistaken views of His Being and character.

The following extract from *Reasonable Religion*, by George Jackson, D.D., pp. 81-82, will serve to illustrate this confusion :—" We were reading in family worship one day the story of Uzzah, who, when the oxen which drew the ark of GOD stumbled, put forth his hand to steady it, 'And the anger of the Lord was kindled

against Uzzah ; and GOD smote him there for his error ; and there he died by the ark of GOD.' (2 Sam. VI. 7). When the reading was finished, my youngest child, a boy about ten years, turned sharply to me and said : ' But, father, why did GOD do that ? Wasn't it a cruel thing for GOD to do ? ' And so I tried to explain to him as simply as I could that the story we had just read was an example of the dark and wrong thoughts of GOD that men often had before CHRIST came to teach us better. GOD did not kill Uzzah for putting out his hand to save the ark, and the narrative which says He did is simply man's mistaken interpretation of what happened. It was a day of great national rejoicing and excitement, and just at that moment when the oxen stumbled and Uzzah put forth his hand, as sometimes happens in a great excited throng to-day, he fell stricken with some fatal disease. And immediately the people, with their exaggerated ideas of the ark's sanctity and their mistaken ideas of GOD'S character, jumped to the conclusion ' It is GOD'S doing, and it is because he touched the ark.' "

The knowledge of GOD which comes from the Christian belief in the Incarnation will be dealt with later, but it is plain that if CHRIST be the Eternal Word of GOD, if His Personality be from within the essential Being of GOD, all statements about GOD and His action, even in the Old Testament, must be carefully tested by what we know of GOD'S character as it is disclosed in CHRIST.

But even if we only regarded CHRIST as in the line of Hebrew prophets and as the greatest of them all, we should turn to His teaching above all others when we seek true conceptions of GOD. He indeed recognized the inspiration of the prophets, but He placed Himself above them all. To receive His words is to receive the words of GOD (St. Matt. X. 40) ; to build one's life upon His teaching is to build upon an immovable rock (St. Matt. VII. 24) ; to reject His teaching

is to subject oneself to searching judgment and condemnation (St. Matt. XI. 20).

Thus He revised the teaching of the Old Testament and promulgated new teaching with the authority of one sent from GOD. He re-affirmed and sealed with His authority all that was true in the Old Testament about GOD, and completed and crowned it with His own teaching.

First, He republished the truth that GOD is One and that there is no other who is GOD. It is asserted in Deuteronomy VI. 4, "Hear, O Israel, the Lord our GOD is one Lord"; our Lord made these words His own when He quoted them to the Scribe (St. Mark XII. 32). It is recorded also that He "saw that he answered discreetly" when he rejoined, "Of a truth Master, Thou hast well said that He is one; and there is none other but He." On the eve of His Crucifixion CHRIST said, "This is life eternal, that they should know Thee, the only true GOD, and JESUS CHRIST whom Thou hast sent (St. John XVII. 3), and in the first sentence He is putting His seal on the words of Isaiah, "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts: I am the first, and I am the last; and beside Me there is no GOD." "There is no GOD else beside Me; a just GOD and a Saviour; there is none beside Me" (Isa. XLIV. 6; XLV. 21).

It may seem quite unnecessary thus to dwell on the fact that CHRIST republished the truth of the oneness of GOD, but the testimony of CHRIST to Himself will be examined later, and it will be maintained that the evidence establishes that He believed Himself to share the Eternal Being of GOD. He who declared the Unity of the GOD-head is He who used language of Himself which can bear no other interpretation than that which shews that within the Unity of the GOD-head there are eternal personal distinctions. But having shewn that CHRIST put this seal on the truth of the Unity of GOD

it becomes unnecessary to quote His words bearing on the great attributes of Deity, which are different ways of expressing in modes of human speech the uniqueness of His essential Being, such as Infinity, Eternity, Omniscience, Omnipotence, Omnipresence. There cannot be two Infinite, Eternal Beings, All-knowing, All-ruling, All-present.

Yet it was not upon GOD'S infinitude and omnipotence that CHRIST laid the greatest stress: the emphasis was all laid upon His Personality and His Love. The one supremely true way to describe GOD was as the Father. "Our Father which art in heaven" (St. Matt. VI. 9). The Love of the Father is described in a variety of metaphors and images. He loves all, even those who are evil: "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (St. Matt. V. 45); "He is kind unto the unthankful and to the evil" (St. Luke V. 53). His fatherhood makes Him ever ready to forgive those whose hearts are not closed against Him by unlovingness towards those who may have hurt them (St. Matt. VI. 14). When men go astray, before they turn to seek Him, GOD is seeking them, even as a shepherd goes to seek a lost sheep (St. Matt. XVIII. 12). The salvation which He offers to men and for which He created them is universal; by His will no one, not even the humblest and most insignificant, is to be excluded from it; "It is not the will of your Father which is in heaven, that one of these little ones should perish" (St. Matt. XVIII. 14). One perfection of His Fatherhood is found in the truth that though His love is universal and embraces all, yet its universality diminishes nothing from the entirety with which He loves each particular soul. The Father loves every one of His children as though He had no other. No detail of life is too insignificant for His knowledge and care. "Are not two sparrows sold for a farthing? And one of them shall not fall

on the ground without your Father. But as for you the very hairs of your head are all numbered" (St. Matt. x. 29, 30). "If GOD so clothe the grass of the field . . . . shall He not much more clothe you, O ye of little faith?" (St. Matt. vi. 30)

No one can read our Lord's teaching without immediate apprehension of the truth of the particularity of the Father's love. The words are so simple and lucid, so entirely lacking in any obscurity, that the question of their right interpretation does not arise. A child can see at once what CHRIST wants us to believe in this respect about GOD. We should therefore expect that Fatherhood like this would make Him ever ready to forgive those whose hearts were not closed against Him, and this truth is exquisitely expressed in what is described as the Parable of the Prodigal Son, but which would be better called the Parable of the Merciful Father. GOD'S omnipotence does not infringe upon the self-determination of His children. He respects their liberty and will not overwhelm them save by love's constraint, nor will He hustle them into compliance with His purposes. The son may go his own way and grossly misuse his freedom, but even in this case the Father's love abides stedfast, and nothing of it is withdrawn from the erring son. The compassion of the Father is waiting to receive him, and the moment he begins to return, even "while he is yet a great way off" the Father goes forth to meet him with welcome and pardon. Again the teaching is so lucid that the lowliest in understanding can grasp it.

This is a characteristic mark of the GOD whom CHRIST prophetically proclaims. He reveals Himself to the humble, the poor, the unlettered and the insignificant. He is not one who can only be known by a few intellectual giants, the mental aristocracy of the human race; it is to "babes" that He unveils spiritual secrets, and first and foremost the secret of Himself.

"I thank Thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: Yea, Father, for so it seemed good in Thy sight" (St. Matt. XI. 25).

CHRIST does not teach, however, that GOD is a kind of good-natured Father who is always ready to overlook sin. The Fatherhood of GOD necessarily expresses itself in severity against those who sin against love. To forgive sin is not to overlook it; to forgive sin is not merely to remit a merited penalty. The Father can be, must be, just and severe because He is the loving Father. His very love for them demands that His children shall be holy, and His love must go forth in the energy of anger against that which is hateful. "So likewise shall My heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses" (St. Matt. XVIII. 35).

Such then is some of the teaching which JESUS, as Prophet, gives us as regards the One, the great permanent uncaused Cause, the Eternal and unconditioned, the Self-existing and Self-sufficing. He is no negative, unknowable abstraction, inaccessible to the intellect and disappointing to the heart. This eternal uncaused Cause is the loving Father to whom every human being is infinitely dear.

CHAPTER III

THE INCARNATION THE WAY OF KNOWLEDGE

THE first chapter ended with the words, "Directly we believe in GOD as personal the Incarnation becomes possible in human thought. Directly we believe in the Incarnation our knowledge of GOD becomes vastly enlarged." This, of course, is abundantly evident. All that we can learn about GOD by observing the laws and processes of the universe, all that can be taught us about GOD by the prophets whom He sends, all that we can infer as to His character from the lives of noble men and women, will be little when compared with the knowledge of GOD which is ours if it be true that GOD Himself has taken human nature and has lived as Man amongst men.

Now it is the distinctive doctrine of the Christian Religion that "for us men and for our salvation" the Personal Word of GOD, eternally existing, "came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

By this central, distinctive doctrine Christianity stands or falls. If it be true, it stands eternally; if it be untrue, it must eventually fall. The fact that it teaches other truths such as the unity of GOD, or the holiness of GOD, or even the Fatherhood of GOD, or a future life to come, does not make it a true religion. A religion is not true because it has some truth in it, but because its great central, distinctive article is true. Take Islam, for instance, which teaches that GOD has dictated a book word for word, that this book was eternally laid up in heaven, and then at such and such

a period of time was sent down to men through the agency of a certain prophet to be for ever the infallible guide and instructor of all human beings. The fact that Islam also teaches some true and beautiful things about GOD and His will does not make it a true religion. As a religion it depends for its truth and acceptance upon this central doctrine of a divinely dictated book. If that falls, the religion as a religion falls.

Or if, as in Hinduism, a religion teaches a number of divine appearances in human form among men, and one of these appearances or avatars is flagrantly and indisputably immoral when tested by the acknowledged standards of human virtue, it does not make that religion true because it also in other ways teaches the excellence of gentleness and loving-kindness, and some admirable moral precepts can be quoted from its scriptures. By its one immoral avatar it stands or falls.

It is the distinctive doctrine that matters, and the distinctive doctrine of the Christian Religion is the Incarnation of the Word of GOD. It is through the Incarnation that the character of GOD is chiefly disclosed. A well-known Chaplain in the Great War relates in one of his books that he was asked by a wounded officer in hospital what GOD was like and that he replied by pointing to a Crucifix hanging on the wall. The officer regarded the answer as an entire begging of the question. To him JESUS CHRIST was a hero and a martyr whom GOD had not intervened to save, and therefore He served simply as another illustration of the apparently insoluble difficulty af discovering what GOD was like. But the Christian Religion does give this answer to any one who asks, "What is this GOD like in whom you believe?" The answer is that GOD is exactly like JESUS CHRIST, and if it be true that GOD is exactly like JESUS CHRIST, it is no exaggeration to say that we know a great deal about GOD.

Now to say that GOD is exactly like JESUS CHRIST is to say with St. Paul that JESUS CHRIST is "the image of the invisible GOD" (Col. I. 15), and with the author of Hebrews that He is "the effulgence of His glory and the very image of His substance." It is plain that the very image of GOD and the effulgence of GOD'S glory are of the same nature as GOD. If we said of two created things that they were exactly alike we should necessarily imply that the two were of one nature.

Thus in reading the New Testament we arrive at this amazing conclusion that men like the apostles, who were fanatical monotheists, were gradually led to the irresistible conviction that the Personality of JESUS CHRIST was Divine Personality from within the Being of GOD, and yet they had no difficulty in continuing to proclaim, "Hear, O Israel, the Lord thy GOD is one."

Nor can we say that the apostles were prepared to believe in the Incarnation of the Word of GOD by their acceptance of the doctrine of the Divine Immanence in the universe and especially in good men. This was not an aspect of the Divine which was prominent in Hebrew religious thought. Without question it was there: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and Holy place, with him also that is of a contrite and humble spirit" (Isa. LVII. 15). That is a noble expression of the truth of the Divine Immanence in man. But surrounded as they were by people who worshipped trees, stones and animals as the abode of Deity the Hebrews laid most stress on the Divine Transcendence.

The thought of Incarnation in which the conception of Divine Transcendence and Divine Immanence was combined, was foreign to them; yet gradually these Hebrew monotheist disciples of JESUS CHRIST were led to regard Him as the rightful object of a worship due to

GOD alone, and to gather both creed and adoration into one phrase, " My Lord and my GOD." They were not content to disguise their meaning, as is the way of some modern disciples, under such ambiguous words as " primacy " or " supremacy." They made little use of formulæ agreeable to maximists and minimists alike. It was not merely primacy as a prophet or supremacy as a moral exemplar that they attributed to Him, but Deity. His personality was not human but Divine.

It is, of course, this faith which is central in the Christian Religion. Without this faith Christianity would be a form of theism, of a kind very similar to Islam, but with a stricter code of morality, particularly in the matter of sexual relationships. JESUS CHRIST would be a religious teacher with a very important place amongst the religious teachers of mankind, but not different in kind from any other. Those pictures, very popular in India, which depict a group of prophets and teachers, including Zoroaster, Moses, Gautama, JESUS, Mohammed, Ram Krishna and many others, so far from being objectionable would be entirely admirable. If CHRIST be only a religious teacher there would certainly be no reason for pressing, or even inviting, all mankind to be His disciples or for urging people of every race to be admitted into a spiritual fellowship in which He claims entire obedience and complete loyalty. All this is, of course, so obvious as hardly to need statement.

But it follows, as has been said above, that if the doctrine of the Incarnation be true, that is, if it be true that JESUS is the Eternal Word who took human nature and entered human history, the knowledge of GOD which those who accept the doctrine enjoy is vastly enlarged. If all the actions, sufferings and loving-kindnesses of JESUS are those of GOD, we know immensely more than any prophet could teach us by speech about GOD. We see the Divine character

actually at work under conditions which are plainly intelligible to human beings, and that character appears inexpressibly beautiful. The perfections of GOD are no longer merely declared in formulæ and propositions. His attributes cease to be abstract and unintelligible. All is now translated into human symbol. When we want to remind ourselves of what GOD is like we take the Gospels and we not only read what JESUS CHRIST told us about the Father but we contemplate through these written sentences what JESUS CHRIST Himself was like. As we imagine Him caring for the poor and outcast, having compassion for the afflicted, fondling little children, raising fallen women, befriending all men of good will and those of bad will, seeking those whose hearts were hard and stained, sharing in family joys and sorrows, entering into the uttermost of human pain, treading the way of the Cross, stern against hypocrisy, cruelty, and greed, surrendering Himself defenceless to the cruelty of men, forgiving enemies in the midst of physical agony: as we see all this, we know what GOD is like, for Divine personality in human nature under conditions of our existence is doing, enduring, and being all this. Ninety-nine beautiful names of GOD, or a hundred and ninety-nine such names, do not tell us a tithe as much of GOD as the word on Calvary, "Father, forgive them, for they know not what they do."

Necessarily, of course, those first witnesses who promulgated belief in the Divine Personality of JESUS CHRIST began their knowledge of Him by the observation and study of His human nature They could not have approached Him as all their successors did with the antecedent thought of His pre-existence or of His Deity. To the people He came as Son of Man, and as man it was that they received Him, loved Him or hated Him. Those who loved Him regarded Him first as Saint and Prophet and afterwards as Messiah. But His death, resurrection and ascension lifted their

contemplation of Him from earth to heaven, whilst their experience of His present power led them to reflect on His status as glorified Son of Man. They became convinced of His pre-existence, and not only of His pre-existence but also of His eternal pre-existence within the Being of God. Rationally they were driven to the creed that He was not merely the best of the sons of God exalted to heavenly glory, but that He was the Divine Word of God who had descended to earth in a new way, and for ever taken human nature into union with Himself.

This, of course, explains the structure of the Fourth Gospel. The aim of the writer is to exhibit at the very outset the supreme grandeur of Him of whom he is about to relate certain selected incidents and report certain selected discourses. He of whom he is about to write belongs by His essential nature to the order of eternity. He is "anterior" to all created things and to time itself. All the attributes of the Divine Essence are His. He is the Divine Instrument in the work of creation; all things took their origin through His mediation and bear the impress of His wisdom, love, and power. In the other Gospels the reader is gradually led onwards and upwards. He has continually to ask himself "What manner of Man is this?" and finally is ready to accept the stupendous claim "All authority hath been given unto Me in heaven and on earth—I am with you alway, even unto the end of the world." The three Synoptists draw men on little by little to the great discovery; the Fourth Gospel proclaims at once who the subject of this writing is—the Divine Logos, to whom everything owes its existence, who has left the immaterial condition of Divine Being and taken flesh which was not the flesh of a human personality already existing, who has thus enclosed Himself like a creature within the conditions of time and space.

Before the Incarnation no one had ever uttered the

golden words "GOD is Love." It is not inconceivable that they might have been uttered by prophet or psalmist. But if they had been uttered no imagination could have pictured what they held. But he whose pen first wrote them is he who defines the meaning of love. "Hereby know we love," he says. And how are we to know what love is? The answer is "Because He laid down His life for us." (1 St. John III. 16). Love is the putting of life at the disposal of others, and the life which JESUS CHRIST put at the disposal of all men was none other, so St. John passionately believed, than the life of the Eternal Word of GOD. Thus now for us to say that GOD is Love is to affirm our belief that the very life of GOD is at the disposal of His creatures, and so unlimited is the gift that having taken human nature He was willing to die on the Cross. "Greater love hath no man than this, that a man lay down his life for his friends" (St. John XV. 13).

All the knowledge of GOD, then, that may come to us in other ways is comparatively meagre when put side by side with the knowledge that comes to those who believe in the Incarnation. If a report were to come to us that a particular man was holy, generous, loving, sympathetic, faithful, we might accept the report as trustworthy, but exactly what was implied by these beautiful terms we should not know. But if we were brought very close to him and actually observed him in his dealings with others; if we saw him under varied circumstances of pain and difficulty; if we saw his bearing under injustice and cruelty; then all these adjectives would become vivid realities to us. The attributes would be embodied in action and character. So also in some true fashion we can apprehend the character of the Eternal Invisible GOD disclosed to us who believe in the Incarnation as we read and read again the record of the life of JESUS in the Gospels. The words of the Old Testament, "To

the Lord our GOD belong mercies and forgivenesses," may rightly be said to reveal marks of the character of GOD, but these words take on an indescribable richness and fullness of significance to those who believe that it was GOD incarnate who said "Go in peace; thy sins be forgiven thee."

CHAPTER IV

APOSTOLIC TESTIMONY TO THE DEITY OF CHRIST

IF the distinctive doctrine of the Christian religion, by which it stands as true or falls as false, is that JESUS CHRIST is the Word or Son of GOD, eternally pre-existent, who became incarnate for the redemption of the world, it follows that Christians, when they are true to their religion, trust, love, and adore JESUS CHRIST as the Incarnate Word of GOD : they believe Him to be the Absolver and Saviour from sin, the Door of access to the Father, the Channel of Eternal Life, the Dispenser of the Spirit's gifts, the Divine Guest of the human spirit, the Light of the world, the Rest of those who labour and are heavy laden, the Defender and Rescuer of the tempted, the Friend who never fails, the Diviner of men's hearts, the Almighty Judge, the rightful Recipient of that worship which ought to be offered to GOD alone.

This was not a doctrine developed by later generations of Christians who changed the orginal beliefs of the first disciples by deifying one who at first had only been regarded as a prophet pre-eminent alike for his teaching and character : this was the apostolic interpretation of the Person of JESUS CHRIST. It is not that the truth of the Deity of JESUS CHRIST is laid down formally, but expressions are used to describe Him which can bear no other interpretation, and worship is offered to Him which would be idolatrous were He less than GOD. When the later Church Councils dealt with the Person of CHRIST their only purpose was to make explicit what from the day of Pentecost had been implicit, and

to reaffirm the unchanged faith in His Deity which had been handed down from the Apostolic Church.

Probably the earliest writings in the New Testament are some of the Epistles of St. Paul, written within thirty years of Christ's Ascension. In them the Deity of Christ is implicitly taught. Those who became Christians through his ministry were instructed that the Word of God who became incarnate in Jesus Christ existed in heaven before His Incarnation as a personal Being equal to the Father in glory and majesty. He was before all things, and having been the Agent of the Father in the creation of the universe in Him all things found their sustaining principle of unity (Col. i. 16, 17). He was originally in the form of God (Phil. ii. 6) and was from heaven (1 Cor. xv. 7). Whether the reading of 1 Timothy iii. 16 be "He who" or "God" the context makes it clear that the meaning is the same. In the long paragraph in which the words "was manifested in the flesh" occur there is no mention of any other than God. It is God, the living God, in whose Church men ought to know how to behave, and it was this God who was manifested in the flesh.

It is the function of the Word to restore the universe in to the harmony designed by the Father and to undo the disorder introduced by sin. All things in the heavens and upon the earth are to be summed up in Him, and this restoration of harmony is a reconciliation of peace effected through the blood of the Cross (Col. i. 20; Eph. i. 10).

Having died as man and having risen again in the fullness of the human nature which He had assumed, He returned to the heavenly conditions from which He had been "sent forth" (Gal. iv. 4), and is now to be worshipped by all created spirits (Phil. ii. 9–11). All men are to be made manifest before His judgment-seat, for it is He who is to judge the world in righteousness (2 Cor. v. 10; Acts xvii. 31). His name is linked with the Father's as

the Giver of gifts of grace to men. The grace of the LORD JESUS CHRIST is joined to the love of GOD. (2 Cor. XIII. 14). The Apostle receives his office through JESUS CHRIST and GOD the Father (Gal. I. 1). The Kingdom is the Kingdom of CHRIST and GOD (Eph. V. 5). Prayer is to be offered to Him as Lord as well as offered through Him, for whosoever calls upon the name of the Lord shall be saved. There is no doubt as to who this Lord is, for three verses earlier St. Paul has said, " If thou shalt confess with thy mouth JESUS as Lord " (Rom. X. 9–13). He also tells us that he " besought the Lord thrice " (2 Cor. XII. 8) ; another time he puts together GOD the Father and our LORD JESUS and offers to the Father and JESUS the petition that his way may be directed to Thessalonica (1 Thess. III. 11).

Even it it be true that St. Paul never explicitly applies to JESUS CHRIST the term GOD, no catechumen could receive such instruction as this without realizing that it was the purpose of the instruction to lead him to think of JESUS CHRIST exactly as he thought of GOD and to give Him the same honour, trust, adoration as he gave to the Father.

It must, however, be added that there are two passages in St. Paul's writings in which it is only possible by unnatural punctuation and unnatural interpretation to avoid the conclusion that St. Paul did not shrink from actually describing JESUS CHRIST as GOD. If the words of the famous passage in Romans IX. 5 had been put before some competent Greek scholar as words which he had never seen before, and he had been asked to translate them, there can be little doubt that without hesitation he would have read out " Of whom is CHRIST as concerning the flesh, who is over all, GOD blessed for ever." Nor is it easy to believe that a competent scholar untouched by any controversial bias, faced by the Greek of Titus II. 13, would have translated and punctuated it

in any other way than this : " The glory of our great GOD and Saviour JESUS CHRIST, who gave Himself for us." Such translations are not only what the Greek rightly demands but are in exact keeping with all the rest of St. Paul's teaching.

The same teaching as to the Person of CHRIST is given by St. Peter. That He existed before His Incarnation is plainly implied when it is said that it was " the Spirit of CHRIST " that inspired the prophets whose words are in the Old Testament (1 St. Peter I. 11), and that He was manifest in these last times (1 St. Peter I. 20). He is declared to be the supreme Object of human love and devotion, mystically united to His people whom He indwells (1 St. Peter III. 15 ; V. 14). He now wields universal jurisdiction (1 St. Peter III. 22) and He will be the Judge of the living and the dead (1 St. Peter IV. 5).

In the first Epistle of St. John it is taught that JESUS CHRIST existed with the Father before the Incarnation and shared His eternal life, that He was manifested in human nature by the Incarnation to take away sin and to give eternal life to men (1 St. John I. 1, 2 ; III. 5–8 ; IV. 2). So ineffably close is the mystic union between JESUS CHRIST and GOD the Father that faith in JESUS is equivalent to faith in the Father (1 St. John II. 23-25). The attributes of Deity are unquestionably His, for " he that hath the Son hath eternal life " (1 St. John V. 11, 12).

No one knows who wrote the Epistle to the Hebrews. All we can be sure of is that it was written in the apostolic period by one of recognized authority in the Christian Church. In this letter He whom we know as JESUS CHRIST is said to be eternal (Heb. I. 12 ; XIII. 5). It was through His agency that the universe came into being, and it is He who sustains it in being and causes its progress (Heb. I. 3). He is the Effulgence of the Father's glory and the very Image of His substance (or express Image of His person). He is superior to

the angels and the Object of their worship (Heb. 1. 3-6).

It seems intellectually impossible for anyone who meditates on these passages of the writings of St. Paul, St. Peter, St. John and the unknown author of Hebrews to doubt that the apostolic doctrine concerning JESUS CHRIST, whether it were true or mistaken, was that His personality was eternal and divine and that this was the message for mankind with which the apostles believed themselves to be entrusted. To them He was not merely the best of men or the best of prophets: He was the Word of GOD made man.

It is sometimes urged that the process of deification of men is one of which we have abundant illustration in the history of religion, and therefore it is not surprising that the apostles should have deified CHRIST. Those who advance this theory overlook at least one vital consideration. Such deification has always taken place among polytheists who have no adequate idea of the gulf which separates the Creator from the creature. The gods of the Græco-Roman world were magnified men. The line which divided deities from human beings was exceedingly thin, and it was a small affair to exalt to divine rank any outstanding person; nor was it a matter of rare occurrence. Those who live in India where the normal census of gods amounts to three hundred and thirty millions are familiar with the idea that fresh deities can be added any day, made out of men saintly or otherwise. Millions of Hindus in India at one time regarded Mr. Gandhi as a god, and are equally ready to regard a dozen or a hundred others as gods if a few strange stories of them are diligently circulated. But there is a whole world of difference between the religious outlook of the Hebrew and that of the Hindu of to-day or the pagan of old days. The apostles were Hebrews, passionately attached to monotheism and to the exclusive worship of the one true GOD. The fierce

fighting and boundless sacrifices of the Maccabean days had forced deep into the soul of the Hebrew the conviction that he was the champion of the truth of the unity of God, and that the one temple was his witness. However eminent was the place given to the great prophets of Israel the thought of ascribing divinity to them never entered and never could have entered into the Hebrew mind. Moses and Elijah were names of outstanding spiritual distinction in the history of Israel, but the idea of ascribing to them divine honour or worship would have filled the Hebrews with amazed and startled horror. It was flatly contrary to all their religious instincts and spiritual traditions. And yet the experience of the apostles compelled them to regard the Personality of JESUS CHRIST as from within the Eternal Being of the one true God, and to preach Him not as a peerless son of man who had been exalted to heaven but as the pre-existent Son of God who came down from heaven and became man.

It may also be added that the history of religion shews that it is when religions have become debased and corrupt that easy deification takes place, but if JESUS CHRIST were deified by His followers it was when the Christian religion was at its purest and best.

It seems much more reasonable to believe that as soon as the apostles in the light of the Resurrection and Ascension reflected on CHRIST'S own words they perceived that He Himself had taught them by implication the truth of His veritable Deity. At any rate it becomes abundantly clear that it is belief in His Deity which is the one and only key to the meaning of His teaching about Himself.

And this makes it necessary to examine the method of this teaching.

CHAPTER V

CHRIST'S METHOD OF TEACHING

MOST people realize that there are two ways of teaching, both of which may be used by the same teacher, though not actually at the same time. The first of these is to lay down certain definite truths and principles in words as simple as possible and invite the pupil to accept them as corresponding with the facts. Thus the mind of the pupil receives by authority statements of truth, and these are one by one implanted in his memory and accepted. The other way of teaching is to draw out what is in the mind of the pupil by a series of analytical questions, making him weigh and test his own words, leading him to correct mistaken conclusions, and enabling him gradually to arrive at the truth. No one can read the Gospels without perceiving which of these two ways CHRIST used. It was not His method to lay down dogmatic principles and ask His disciples to receive them from Him in the obedience of faith. He taught indeed "as one having authority," that is, He did not base His teaching on that of the Rabbis who were regarded as unassailable standards of correctness in doctrine, but He did not teach as a rule by definite affirmations of His own. A dogma is said to be a tenet or principle laid down by authority, but when authority as a Teacher was attributed to CHRIST by the people who heard Him, it seems to have been because of the impression made on them that His knowledge of the Father was all first-hand, springing out of the closest and most intimate communion with Him.

Thus He taught mostly by giving hints, by relating

parables, by putting forward suggestions, by asking questions that stimulated thought. He seemed always to be paying reverence to the faculties of the human mind and refusing to silence its questioning by definite assertions. The revelation of JESUS CHRIST is the revelation of a personality, and personality is not revealed merely by making statements concerning itself, but is slowly disclosed and apprehended through the repeated and varied experiences of those who are afterwards to be its interpreters.

When St. John Baptist sent inquirers to Him to ask "Art Thou he that should come, or do we look for another?" the answer was neither "yes" nor "no," but "Go your way, and tell John what things ye have seen and heard." John was to be the interpreter and to pass on his interpretation to his pupils. When the messengers had gone JESUS told the people quite explicitly that the Baptist was the forerunner of the CHRIST, but He did not when speaking to a crowd say equally explicitly that He was the CHRIST. He left them to draw their own conclusions. It was still possible for someone to say "He has not told us in so many words that He Himself is the CHRIST."

It will be remembered that He was sometimes confronted with perfectly plain questions, and that He did not give them an equally plain answer. No one could mistake the meaning of the double question, "By what authority doest Thou these things, and who gave Thee this authority?" Yet He only promised to answer the question on condition that His interrogators should first answer a question which He put to them, and on their refusal He refused to answer. The reason of His refusal is plain. The conscience of the questioners ought to have found the answer to their question, and there is no truth waiting for the insincere. JESUS has no message save for those who are genuinely seeking the truth. But for those in the crowd who had overheard the question of the priests

and who perhaps were genuinely seeking the truth, He goes on to suggest the answer by relating a parable of an owner of a vineyard who sent his servants on his behalf to receive his share of the fruits. When these servants were illtreated and rejected he " afterwards sent unto them his son, saying, they will reverence my son." Here surely He is hinting to the genuine and sincere truth-seekers what the source of His authority really was, but He leaves them to draw this great conclusion for themselves.

Those who had been called into intimate association with Him were taught in the same way. He did not force a creed upon them but drew a creed out of them. " Whom do men say that I am ? " He asked, and when they had told Him the popular talk of the bazaar He added the question, " But whom say ye that I am ? " The answer came, " Thou art the CHRIST, the Son of the living GOD." There was no dogmatic assertion on the part of JESUS, but directly the faith was openly expressed He commended it and confessed its truth. " Blessed art thou, Simon Bar-Jona : for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."

Another illustration of this method of our Lord in which He induced His apostles to think for themselves is found in the passage in St. Luke's Gospel dealing with the immense importance of being alert and ready, with loins girded about and lamps burning as men waiting for a lord returning from a wedding feast, or watchful as a man who suspects that burglars are about to break into his house. St. Peter at once asked a direct question, " Lord, speakest Thou this parable unto us, or even unto all ? " but he did not get a direct answer. Our Lord led the apostles to find the answer by speaking of the character and work of " the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season." Undoubtedly they drew the conclusion that

whether in His previous words He had been speaking specially to them or not, in these words He was revealing them that they were going to have a position of authority and responsibility in His Household the Church, and that this stewardship was to be continued till He came. We can see this conclusion drawn in all their proceedings narrated in the Acts.

It is true that when we turn to the Fourth Gospel we find more definite utterances of Christ about Himself, but these are all such as to provoke thought in the hearer's mind. They do not by themselves explicitly declare His Deity, but when belief in His Deity has been attained, then the key has been found which can unlock their meaning, "I am the Bread that came down from Heaven" "I am the Good Shepherd" "I am the true Vine" "I am the Door" such are the terms which Christ applied to Himself, and those who heard them must at once have been stimulated to probe into their meaning, and ready to discover that only one belief could make them intelligible. But the task of interpretation is thrown upon the disciple: it is his experience to which the appeal is made.

It is in the Gospel according to St John that the Jews are recorded to have complained about the indefiniteness of Christ's teaching about Himself. The passage in which this complaint comes gives so typical an example of our Lord's method that it is worth while quoting it in full—"The Jews therefore came round about Him and said unto Him, 'How long dost Thou hold us in suspense? If Thou art the Christ, tell us plainly.' Jesus answered them, 'I told you and ye believe not: the works that I do in My Father's name, these bear witness of Me. But ye believe not, because ye are not of My sheep. My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life.'" (St John x. 24-28) They were not told plainly that He was the Christ,

but they were called upon to interpret their own spiritual experience of Him, and warned that only spiritual ears could hear a spiritual voice. Yet the stupendous claim is made : " I give unto them eternal life." The question is forced upon us, Who is it that alone can give eternal life ?

Thus it is clear that the method of JESUS was not to teach by laying down dogmatic definitions, but by giving His chosen interpreters a series of experiences of Himself, and then leaving His personality to their interpretation. Sometimes He has to say with sadness to them, " How is it that ye do not understand ? " Yet He is confident that they will not vitally mis-present Him ; " Ye shall be My witnesses " ; " He that heareth you, heareth Me."

CHAPTER VI

THE WITNESS OF SINLESSNESS

CHRIST knew that the apostolic interpreters of His personality would not interpret Him wrongly or inadequately. Notwithstanding all their limitations they were able to receive CHRIST'S testimony to Himself, and this testimony in the light of the Resurrection and Ascension forced them to the irresistible conviction that, in the life of JESUS, GOD had been personally present in their midst. They believed, and they were entrusted with the solemn and weighty charge of passing on their belief, that He was Eternal and Divine, a Person from within the very Being of GOD.

It is a truism, of course, to say that this is the distinctive doctrine of the Christian Religion, the one supreme reason for missionary activity, the sole basis of the command to make disciples of all the nations. If JESUS be not GOD the Son as well as Son of GOD, He is but one of the numerous prophets and teachers who have professed to bring messages from the invisible GOD, and there is no reason whatever why His admirers should try to bring other people into a society called by His name.

But let us suppose that we had not the apostolic interpretation of His person, but that we had the four Gospels which we had the best possible reasons for regarding as trustworthy, and were left to interpret them for ourselves. If we leave the rest of the books of the New Testament entirely out of sight, what should we infer from the teaching of JESUS CHRIST

Himself, what theory as to His place in the universe would alone cover and satisfy all the statements which He is recorded to have made about Himself and His relationship to the eternal GOD? It is the answer to these questions that we must proceed to seek.

There are three senses in which the phrase "Son of GOD" may be used. It may denote likeness of character, a moral Sonship by resemblance in goodness. It may be used of one uniquely commissioned by GOD to deliver a message from Him, and this would be Sonship by function. Or thirdly, it may be used of essential Sonship, that is, of oneness or identity of nature with the Father. It can be demonstrated from the records in the four Gospels that JESUS CHRIST was conscious of Sonship in these three senses. The first three Gospels declare that He was Son of GOD by character and function, but the fourth that He was GOD the Son by His eternal nature.

To deal first with the moral Sonship which is by resemblance of character. It is clear not only that the disciples who were continually with Him believed Him to be sinless (see 1 St. Peter I. 19; II. 22-23; III. 18; 1 St. John II. 1; II. 29; III. 5), but that also in His own consciousness He was free from the recognition of the least moral blemish. It is in the Fourth Gospel that this becomes abundantly plain: "Which of you convinceth Me of sin?" (VIII. 46); "The prince of this world cometh, and hath nothing in Me" (XIV. 30); "I do always the things that please Him" (VIII. 29); "I glorified Thee on the earth by finishing the work which Thou hast given Me to do" (XVII. 4). That He was conscious of sinlessness can also be inferred from words of His recorded in the first three Gospels. He claims to be the personified Moral Law of the human race and to be the Judge of mankind, and this necessarily implies moral perfection in Himself (St. Matt. XXV. 31-36). He speaks of Himself as the "Ransom for many" (St. Mark X. 45); "He who is to redeem

men from sin must Himself be sinless." No one who believed himself to be a sinner could have said "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (St. Matthew xi. 28). Only one who believed himself to be entirely holy and without moral blemish could have said that.

It is sometimes maintained that JESUS CHRIST disclaimed sinlessness when He replied to the young man who accosted Him as "Good Master," "Why callest thou Me good? There is none good but One, that is GOD." No such interpretation is, however, necessary. It is much more likely that He was asking men to weigh their words and not to use lightly and perfunctorily terms which were only conventional; if goodness were attributed to Him, it must carefully be considered what that implied, for in the strict ideal sense of the word there was none good but GOD. This is in keeping with CHRIST'S method of teaching which, as was pointed out in the preceding chapter, drew creeds from men rather than forced creeds on them. He did not say "I am not good, for there is none good but GOD and I am not GOD," but "Consider why you call Me good, remembering that that word is only truly applicable to GOD." This interpretation harmonizes with the whole tenor of CHRIST'S other teaching about Himself. On another occasion He said "Why call ye Me, Lord, Lord?" and this time He drew the inference, and the inference was not that it was a mistake to call Him "Lord," but that being their Lord it was their bounden duty to obey His will.

This claim to moral perfection is all the more notable because by the consensus of testimony among men sinlessness is not to be found in mankind. The belief is universal that it is impossible for human nature, as

it is now constituted, to be entirely free from moral imperfections. Epictetus, the famous Stoic moralist, asks " Is it possible for a man to be faultless ? " And he answers, " It is impossible."

Mohammed made very considerable claims for himself as the mouthpiece of GOD, but he was under no illusion about himself as regards sin, and the Quran records that he was commanded thus to pray : " Pray for the forgiveness of thy sins." In the Sunni traditions of his death it is narrated that shortly before his last breath he prayed, " Lord, grant me pardon ; and join me to the companionship on high." Xenophon tells a story of a man who professing to be able to read a man's character by his face was scoffed at by the friends of Socrates because he said that he found in the philosopher's face signs of all the vices. But Socrates' view was not that of his admirers. He humbly acknowledged that he had in his heart the germs of all the sins which this reader of countenances professed to have detected. If we turn from Rome, Arabia and Greece to the Hebrews we find that their religious teachers were men who obviously had sometimes morally failed. Moses was guilty of grave sin (Exodus II. 12). Elijah said of himself that he was not better than his fathers, and gave way to the deepest depression. Isaiah, with the vision of GOD before him, confessed himself " a man of unclean lips " (Isa. VI. 5). The apostles of CHRIST dwelling in the white light of their Master's holiness became painfully conscious of their moral shortcomings and frequent sins. " I am a sinful man, O Lord," cried St. Peter (St. Luke v. 8). " If we say that we have no sin we deceive ourselves," said St. John (1 St. John I. 8), who is regarded by all Christians as a man pre-eminent for goodness. St. Paul was so distressed by the consciousness of his failures that he described himself as the chief of the sinners whom JESUS CHRIST came into the world to save (1 Tim. I. 15).

But JESUS CHRIST alone shewed not the slightest consciousness of sin. Moralists have always realized that the higher a man's character the more he recognizes imperfections in himself. It is well known by all guides of souls that as any one makes real progress towards perfection and holiness he has an instinctive sense, ever growing more acute, by which he detects in himself the slightest deflections from the highest moral goodness. In JESUS CHRIST, however, there is no indication whatever of any such instinctive sense. If we give ourselves to a serious and prolonged consideration of the words and deeds of JESUS CHRIST as His biographers have recorded them we gain the irresistible conviction that His conscience had never felt a pang of moral reproach. Nor would His severest critics, some of whom are ready to accuse Him of imperfection because to enforce His teaching He turned a barren tree into dead wood or let a herd of pigs engulf themselves in a lake, venture to argue that it was because He laid down a low and easy standard of moral living. It was He who stigmatized even an idle word or an unrestrained glance as sin, and pierced through all outward actions to find the hidden motive as that which alone rendered conduct acceptable to GOD. It was not that He did not rebuke sin, for His disciples were plainly taught how far from GOD'S righteousness were their vanity and ambition. He taught them to seek from on high the pardon of their many sins. But as we follow Him in the pursuit of His mission we never find that He prayed for forgiveness for Himself. Whether He be in Gethsemane or on Calvary He is entirely unconscious of any need of pardon. He absolves others but He never seeks absolution Himself. His moral place is not with the penitent but on the judgment seat.

Thus there can be no question that Sonship of GOD by resemblance of character belongs to JESUS CHRIST as it has belonged to no other human being since the

world began. Unless there were unique likeness in moral goodness it would be idle to maintain that He was uniquely commissioned to represent GOD on earth, and still more unreasonable for Him to lead men to suppose that He and the Father were One in essential being. It is when we can answer the question "Why callest thou Me good?" by saying that His moral perfection compels us to recognize Him as sharing the Divine Substance that we are led to believe that He is Son of GOD in function and office. It remains now to demonstrate from His own words that He purposely led men to believe that as He was Son of GOD by character and office so He was also GOD the Son in His eternal nature.

CHAPTER VII

CHRIST'S TESTIMONY TO HIS OWN DEITY (IN THE SYNOPTIC GOSPELS)

WE have seen that unique Sonship may be ascribed to JESUS CHRIST because He alone of all mankind claimed to be morally spotless, and this claim is accepted by the best and greatest of men. But He may also be called Son of GOD because He was uniquely commissioned by GOD to represent Him upon earth, and it is of His claim to have an unique commission from GOD that we shall now give evidence from His own words. But we cannot speak of this unique commission without also speaking of the essential nature of Him who was thus commissioned, and this brings us to the third sense in which the Sonship of GOD may be used. He who was commissioned to speak in the Father's name was commissioned also to speak in His own name. He who called men to faith in the Father called them also to faith in Himself. In other words, His Sonship is seen to mean not that He was adopted by GOD into a new relationship to Himself, but that He was eternally GOD the Son. No one could have spoken of Himself as He spoke unless He were conscious of essential Deity.

We must not forget, as Muslim controversialists seem invariably to forget, that any human term applied to GOD is of necessity a metaphor. No term carried over from human relationships to divine relationships can ever be taken with that literal exactness which implies that every condition fulfilled in the one case

is fulfilled in the other. If Muslim theologians could only realize this they would cease to suppose that Divine begetting implies any of the circumstances of human begetting, or that when we speak of the Son of GOD instead of the Word of GOD we are teaching that the Eternal Father in all the conditions of His Fatherhood is like a human father. It is quite justifiable to transfer this term " SON," which in Scripture is only used in respect of His Incarnation, to denote the relation which He holds in the Trinity, because He who after the Incarnation is called Son is the same as He who before His Incarnation existed from eternity with the Source or Fount of GOD-head.

The first point that forces itself upon the attention of anyone reading the Gospels is that JESUS CHRIST claimed an authority which was far in excess of that which was claimed by those who had said that the word of the Lord had come unto them. Whatever His commission was it was manifestly different in kind from the commission of the prophets. They spoke in the name of the Lord, He spoke in His own name. Yet when He spoke in His own name He knew that He was revealing the Father's will and mind. In the Sermon on the Mount He supplemented words which every Hebrew confessed to be GOD's words: " Ye have heard that it was said to them of old time, Thou shalt not kill . . . but I say unto you . . . Ye have heard that it was said, Thou shalt not commit adultery . . . but I say unto you," etc. (St. Matt. v. 21-28). If we try to conceive what it implies that one who was manifestly man should first quote the words of GOD and then add " But *I* say," we shall at least believe that no one who was not insane could possibly use such language unless he knew himself to carry a unique commission from GOD.

Perhaps even still more startling is the form in which He expressed His inherent right to regulate what every Israelite believed intensely to be one

of the divinest of institutions, appointed by the supreme authority of the Most High GOD, the observance of the Sabbath: "The Son of Man is Lord even of the Sabbath" (St. Mark II. 28). He who thus speaks is plainly not regarding Himself as in the succession of prophets, He speaks for GOD; must we not also say, He speaks as GOD?

No attentive reader of the Gospels can fail to notice that though JESUS CHRIST thoroughly identifies Himself with human nature, yet He assumes that the relationship between Him and the Eternal Father is different from the relationship which subsists between other human beings and GOD. He speaks of "My GOD and your GOD," "My Father and your Father." He does not say "Our Father and our GOD." He taught His disciples to say "Our Father," but He said "When ye pray," not "When we pray," nor is He recorded to have used the prayer Himself.[1] When it is written that He addressed GOD it is as "Father," or "Holy Father," or "Righteous Father," or "Father, Lord of heaven and earth." It is clear that He conceives of GOD as His Father in a sense which no other human being can claim. Identified as He is with mankind there is a distinction between Him and the rest of men which is not only in degree but in kind. Even in His boyhood He speaks as no ordinary boy would speak of His relation to GOD: "Wist ye not that I must be in My Father's house?" or "Wist ye not that I must be about My Father's business?" Can it be doubted that the Boy is assuming a relationship to GOD which is not that of the Doctors around Him? This is why, no doubt, we can find no trace in His consciousness of surprise that He should have been chosen by GOD to accomplish this unique and tremendous mission. He assumes throughout that, He being who He is, has a commission which none but He

[1] See, however, Chapter XVII., *The Incarnation and Prayer*, p. 100.

can accomplish. Ordinarily when men have been chosen for some great work they have been filled with awe and astonishment that GOD should have deigned to set His choice on them when there were so many others from whom He might have chosen. This is the attitude of the great Hebrew prophets. It is the same with the Blessed Virgin Mary. She is overwhelmed with amazement that she of all women should have been selected for the stupendous honour of being the Mother of the Redeemer of mankind. To St. Paul it was an inscrutable mystery that he who seemed to himself so unworthy should have been divinely appointed to be an Apostle of the Kingdom of GOD.

But in JESUS CHRIST there is not the slightest trace of any surprise that He has been chosen and appointed to represent the Father, to speak in the Father's Name, to act with the full authority of the Plenipotentiary of GOD. He forgives sins, and when confronted with the protest that GOD alone can forgive sins He says nothing to dispute that proposition, but proceeds to demonstrate that He has the authority to forgive. His manner and words shew no surprise that such transcendent authority should be His. He is at no pains to refute or repudiate the charge of blasphemy. The power of absolution is necessarily inherent in Him, who is what He knows Himself to be.

Almost invariably as one who holds unquestionable dominion in the sphere of the physical as well as of the spiritual He works the cures of blind and deaf folk, of the paralysed and leprous. He calls back the dead from the "other side," and exorcises evil spirits as one who rules without dispute in all the spheres of being. It is "Young man, I say unto thee, arise." Then He is in no way astonished that He should be possessed of powers with which ordinary men were not endowed. He behaves as though it were a most "natural" thing that He should call back spirits from the unseen world, as "natural" to Him as it

was to others to speak to their friends here or give orders to their workmen. When GOD used His apostles to work cures their attitude was entirely different. "Why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk. . . . By faith in His Name hath His Name made this man strong" (Acts III. 12-16). Their attitude is in complete contrast with that of JESUS CHRIST. They said, "In the Name of JESUS CHRIST of Nazareth, walk"; He said, "Arise, and take up thy bed, and go thy way into thine house" (St. Mark II. 11).

Further, we notice that JESUS CHRIST demanded unlimited faith in His own Person and full surrender to His guidance. The Lordship that He assumed as His by right was so unconditional that none but GOD could claim it. Other prophets and teachers have made it their object to lead men to GOD: JESUS CHRIST led them to Himself. What can we infer but that by leading them to Himself He knew that He was leading them to GOD? The simplest reader cannot fail to recognize in the four Gospels, in the first three as well as in the fourth, what must underlie all these extensive claims. "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me. He that findeth his life, shall lose it; and he that loseth his life for My sake, shall find it" (St. Matt. X. 37-39). If He had said: "for GOD's sake" His teaching would be in form not unlike that of some of the prophets, but He said "for My sake," and left us to draw the conclusion that seems inevitable.

Again, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven" (St. Matt. X. 32, 33). Put these words into the mouth of any other teacher or saint,

and we see at once their incongruity. Why should confessing or denying any particular human being, however good and great, have consequences of such momentous and eternal import? Who is it that places Himself in a spiritual rank thus exalted and unique? What relationship to the Eternal Father has He who utters words implying so stupendous a claim? There can be but one answer to these questions. Either He is so related to GOD that devotion and obedience to Him are exactly identical with devotion and obedience to GOD, or—but most men have shrunk with horror from the only alternative that remains.

Again and again He encouraged men to rely on Him and His superhuman powers, and to put no limit to that reliance. It was precisely the kind of reliance that men are urged to set on GOD. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (St. Matt. x. 37). He did not rebuke those who shewed Him the kind of reverence which amounted in fact to worship, but He accepted it as the rightful expression of what they recognized to be due to Him. In the Book of Revelation we read, "I, John, am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto me, see thou do it not; I am a fellow-servant with thee and with thy brethren the prophets . . . worship GOD."

But JESUS CHRIST, when men fell down and worshipped at His feet, never said, "See thou do it not." He accepted without question the utmost homage that was offered to Him.

CHAPTER VIII

CHRIST'S TESTIMONY TO HIS OWN DEITY—(*contd.*)

IN the description given in Chapter V of CHRIST'S method of teaching an illustration was used of the way in which He dealt with the envoys from St. John Baptist, who was then languishing in prison. They brought to Him a plain question, " Art thou He that should come ? " but the only answer that He gave them was to admit them to experiences of Himself, and bid them to report these experiences : " Tell John what ye have seen and heard." Immediately after they had gone away He pronounced John to be a prophet of GOD, and the greatest of the prophets of GOD. But for what reason was he to be accounted the greatest of the prophets of GOD ? It was because he was the messenger sent to prepare the way before the CHRIST. His greatness was derived from his association with one who was greater. Those who heard the lofty eulogy of St. John Baptist must have put to themselves the question, " Who is this Greater One ? What is His essential nature ? How is it that He assumes such stupendous authority and takes for granted that He has so pre-eminent a position among mankind ? "

In speaking of His sinlessness reference was made to His claim to be the Judge of the world. All other men are to be subject to Divine judgment, but not He. It is often mistakenly supposed that the Sermon on the Mount is occupied solely with moral teaching, but it is in the Sermon on the Mount that JESUS CHRIST said : " Many will say to Me in that day (that is, the great Day of Judgment of mankind) Lord, Lord, did

we not prophesy by Thy Name, and by Thy Name cast out devils, and by Thy Name do many mighty works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity" (St. Matt. VII. 22, 23). In the Sermon on the Mount JESUS CHRIST teaches that professions of loyalty and belief and even fruitful activity in His behalf, combined with an unloving and sinful life, must lead to exclusion from fellowship with Him. Moreover, He is the Judge who pronounces the sad sentence, "Depart." In the course of His teaching He says that "The Son of Man shall come in the glory of His Father with His angels; and then He shall reward every one according to his works" (St. Matt. XVI. 27).

There is also the famous passage in which JESUS CHRIST whilst proclaiming Himself to be King of all mankind likens Himself to a shepherd who at eventide separates his sheep from his goats. It will be remembered that in the Old Testament it was a familiar image that kings should be likened to shepherds (e.g. Jer. XXIII.; Ezek. XXXIV). "When the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory: and before Him shall be gathered all the nations; and He shall separate them, one from another, as the shepherd separateth the sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in, naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying Lord, when saw we Thee an hungered, and fed Thee? or athirst, and gave Thee drink? And when saw we Thee a stranger, and took Thee in? or naked,

and clothed Thee? And when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye did it unto Me," etc. (St. Matt. xxv. 31-40). Then follows the lamentable separation of those who having had opportunities of loving ministrations had refused them.

Here JESUS CHRIST not only asserts Himself to be the rightful King of " all the nations " and the Judge of the character and conduct of each individual soul, but He lays down that it is conduct towards Himself which is the test by which each individual of that innumerable host is to be discriminated. Have they ministered to Him or have they neglected Him? But again, Where is He to be found? How have they come into contact with Him? The answer is, in the persons of those who are in need of kindness and care. So vitally close is His union with the whole human race that love or disregard of the humblest of its members is love or disregard of Him. Can anyone reading such words help asking himself, What conception of His own person is in the consciousness of Him who uses such language of Himself, who describes Himself as about to occupy the throne of an universal Kingdom, as about to hold a great assize of all mankind, as having a special relationship to the Most High GOD (" Come, ye blessed of My Father "), as having the closest possible relationship to every member of the human race, as being the Sole Adjudicator of the destiny of each? What thoughts about Himself are in His consciousness? What is He assuming as unquestionable fact about Himself? It is true that He never said " I am GOD the Word " or " I am GOD the Son," but He uses terms of such vast scope and of such tremendous import that those who believe in Him are driven to the conclusion that this is what He knew Himself to be. This and no less.

In His parables we find the same teaching, and the

parables are just those characteristic utterances of JESUS CHRIST which must surely have come down to us almost exactly as they were delivered. In the Parable of the Tares we read: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers . . . . gather the wheat into my barn." Who is this "I"? Who is it that is to inaugurate the Great Day of Reckoning? He tells us that it is He Himself: "So shall it be at the end of the world. The Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that cause stumbling and them that do iniquity" (St. Matt. XIII. 30, 40-42).

No one who really faces these words and considers their implications with an unbiassed mind will be surprised that His apostolic interpreters could not explain this status and authority in the universe which He thus plainly claimed except by the conviction that His Personality was from within the Eternal Being of GOD. If we had not had their interpretation of the CHRIST, and had come fresh to the examination of the first three Gospels, we should have been compelled to draw the conclusion that, if the reporting were accurate, He who is described there believed Himself to be the Son of GOD, not only because He was conscious of perfect sinlessness and of a commission which was unique, but also because He was aware of a relationship to the Eternal Father which was entirely His, and His alone.

This becomes clear beyond all reasonable controversy when we consider the great utterance of CHRIST which is found in St. Matthew XI. 27, and St. Luke X. 22, and on which is based the moving and alluring invitation to mankind: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." This utterance, which is of cardinal importance in considering CHRIST'S testimony to His own Deity, is this: "All things have been delivered unto

Me of My Father: and no one knoweth the Son save the Father; neither doth anyone know the Father, save the Son and he to whomsoever the Son willeth to reveal Him" (St. Matt. xi. 27; St. Luke x. 22). There is a parallel to this first sentence at the end of St. Matthew, "All authority hath been given unto Me in heaven and earth," but great as is the significance of this delegation of Divine authority—for could one who was man, and no more than man, bear such a burden?—the point of sublime importance is in the words that "no one knoweth the Son save the Father." What can this mean but that the nature of the Son transcends that of all created beings? A man can apprehend another man's nature. By his own experience he knows what human nature is. Men may be said to know men. But here JESUS CHRIST declared that there was in His Personality a mystery only fully known by the Divine Father. His essential nature was beyond the capacity of man to apprehend. What can this mean but that He is Himself Divine, in the fullest sense of that word, the *alter ego* of the Father, the Sharer of His throne and clothed in His attributes?

JESUS CHRIST goes on to declare that "no man knoweth the Father save the Son." The two deductions manifestly correspond. The Father's unique, comprehensive knowledge of the Son is matched by the Son's unique, comprehensive knowledge of the Father. Their perfect knowledge of one another is mutual. The Son's knowledge of the Father is as entire as the Father's knowledge of the Son. What was in the consciousness of JESUS CHRIST as He made these stupendous affirmations? That He was a spiritual leader or prophet, one among many? Does one who is a leader of men or a prophet, and no more, believe that all the authority of GOD in heaven and earth, over things invisible and visible, has been delegated to him? Does he venture to assert that no one but

the Eternal God knows him, and no one knows the Eternal God but he? It is incredible that Jesus Christ thought of Himself as only a prophet, merely as one in the line of the prophets of old time. He who used such words must have believed Himself to share the Divine Nature as truly as any human son of a human father believes himself to share his father's nature.

But this is not all: there is a third declaration: "And he" (knows the Father) "to whomsoever the Son willeth to reveal Him." Again the words are luminously clear. If the members of the human race, which obviously His hearers knew that He Himself had entered, are to gain a true knowledge of the Father, such knowledge can only be imparted to them by the Son. He announces Himself as the Sole Channel to men of true knowledge of the Father.

It is important also to notice with what transparent clarity is set forth the distinction between the relation of the Son to the Father and the relation of the Son to mankind. The Son is with the Father by His inherent Being. They two are united in a relationship that created beings cannot share. They have, Each of the Other, an intimate comprehension which is alike and complete. They are "the Father" and "The Son" exalted above all men on the transcendental heights of Deity.

It is from these heights that the Son descends to bring to men the knowledge of the Father which He alone can bring, to be the Mediator of the Divine Fatherhood to the world.

Such is Jesus Christ's testimony to Himself, as it can be drawn from the first three Gospels. In the next chapter St. John will be drawn on. The author is plainly one who has long reflected on the words and actions of Jesus Christ, who has already seen evidence of His continual presence and power amongst men, who has no more doubt of His veritable Deity than he has of His veritable Manhood.

CHAPTER IX

CHRIST'S TESTIMONY TO HIS OWN DEITY AS RECORDED IN ST. JOHN

IN the previous chapters only the first three Gospels have been used in setting forth CHRIST'S testimony to His own Deity. From the Synoptists by themselves, even if St. John had not been written, it is possible to demonstrate that He not only regarded Himself as Son of GOD in a sense entirely unique, commissioned as no one else was or ever could be to represent the Father, but also that He knew Himself so to share the Eternal Being of Deity that with neither blasphemy nor idolatry men could worship Him as GOD the Son.

The evidence of the Fourth Gospel remains to be dealt with. It is believed by an increasing number of scholars that this Gospel was written by an eye-witness who had long reflected on the words and actions of His Master, who had seen striking signs that His presence and power continued among men, and who had become convinced that JESUS was the Eternal Word of GOD who became man and dwelt among us.

No one can read this Gospel without seeing that the writer is chiefly occupied with the Personality of JESUS CHRIST: he is not merely recounting wonderful deeds and recording beautiful discourses. Nor is he only filling up gaps in the story as told by other men; indeed, it is more than possible that he is not even thinking of filling up gaps at all. The real subject-matter of the Gospel is our Lord's own consciousness

of His relationship to the Eternal GOD, His transcendent Being, and His claim to be the Channel of Eternal Life. This Gospel represents CHRIST'S teaching as revolving round His own Personality and the revelation of GOD contained in that Personality. He is depicted not so much as preaching a Gospel as being Himself the Gospel which the apostles are to preach. All the narratives in the Gospel are arranged so as to concentrate on the truth of the Deity of His Person. The miracles, the incidents and the words are selected to illustrate the one great central truth that He who is the Messiah holds that office because He is GOD the Son. The ultimate force of the Christian religion is declared to be not in the lofty beauty of CHRIST'S teaching or in the sublime morality of the Sermon on the Mount, but in men's relationship to the living Person of CHRIST Himself. Beautiful teaching and noble moral precepts do not save men, but He can save who gave the beautiful teaching and prescribed the lofty moral standard.

It is not necessary for us to suppose that the Evangelist took as it were shorthand reports of CHRIST'S discourses narrated in the Fourth Gospel. No doubt as in all historical speeches not written down by the speaker or taken down in shorthand at the time they were spoken, the report has passed through the medium of the reporter's own mind and reflexion. But it is impossible that a loving, loyal disciple of JESUS CHRIST would have ventured to attribute a selfconsciousness as belonging to His Lord which was only the fiction of his own mind.

To pass now to the words of JESUS CHRIST recorded in St. John in which He bears testimony to His own Person; at least thirty times He speaks of GOD as "My Father," and at least seventeen times He describes Himself as "Son" or "Son of GOD." That this was not merely the claim of an ordinary human being who has become conscious of the Fatherhood of

GOD is evident from the rage and hostility which the claim called forth from the Jews. No one could be angry with a man, however insignificant, because he humbly looked up to GOD as his Father and believed all men in consequence to be his brothers. Right or wrong, no one would wish to kill him for so gentle and harmless a creed. But when JESUS CHRIST said, "My Father worketh even until now and I work," we read "The Jews sought the more to kill Him, because He not only brake the sabbath, but also called GOD His own Father, making Himself equal with GOD." Yet one of their own prophets had said: "Have we not all one Father? Hath not one GOD created us? Why do we deal treacherously every man against his brother?" Admirable teaching which few would be found to condemn! But the Jews knew well enough that JESUS CHRIST was assuming a relationship to GOD which He claimed was His and no one else's, and that this relationship was not one to which He had attained, as it were, by devotion and obedience, or into which He had been adopted by a special favour of GOD, but that He was claiming a relationship to GOD which was His by His essential nature. The Father and the Son, so He goes on to say, are one in authority, one in life-giving power, one in worthiness to be adored, and the conclusion He draws for them is this, "that all may honour the Son, even as they honour the Father" (St. John v. 23). The Jews, so the Evangelist tells us, did not mistake the meaning of this claim. "Equal with GOD" is the only phrase which adequately conveys the impression made on their minds. "For this cause therefore the Jews sought the more to kill him, because He not only brake the sabbath, but also called GOD His own Father, making Himself equal with GOD" (St. John v. 18). On another occasion when they appealed to Him to declare unequivocally whether He were the Messiah or no, He led their thought behind the question of the

Messiahship to the question of His Personality. If He were indeed what He claimed to be they must realize that He was the promised Saviour; "I give unto them eternal life." "No one shall snatch them out of My hand." "No one is able to snatch them out of the Father's hand." The possessors of eternal life are secure in His hand and in the Father's hand. "I and the Father are one." They recognized at once that the unity He meant was not the unity of a servant who seeks in all things to do his master's pleasure, but it was the eternal unity of one Divine Nature. At once they took up stones to stone Him. As He confronted them with the stones in their hands He asked: "Many good works have I shewed you from the Father; for which of those works do ye stone Me?" Their answer left nothing wanting in explicitness: "For a good work we stone Thee not, but for blasphemy; and because that Thou, being a man, makest Thyself GOD."

It is in this Gospel that JESUS CHRIST is reported as laying emphasis on His prior life of Sonship in eternity with the Father. To the question as to where He could go so that His questioners could neither accompany nor follow Him He replies, "I am from above." When He promised immunity from "death" to those who kept His word, and the Jews indignantly exclaimed that Abraham was dead, His answer implied that Abraham was not "dead," but rejoiced to see His day. "Thou art not yet fifty years old," was the amazed rejoinder, "and hast Thou seen Abraham?" Then came the solemn affirmation of His eternal being, "Before Abraham was, I am."

So identical were the attributes and character of the Father and the Son that when JESUS told the apostles that they knew the Father and had seen Him, and Philip in perplexity pleaded: "Lord, shew us the Father and it sufficeth us," the answer came: "Have I been so long a time with you, and dost thou not

know Me, Philip? He that hath seen Me hath seen the Father." In His communion with the Father on the night before Calvary He speaks of "the glory which I had with Thee before the world was"; of the love with which the Father loved Him "before the foundation of the world." These words must mean that JESUS ascribed to Himself Divine prerogatives. The statement sometimes made that He never claimed to be Divine save in the sense in which all men in some degree can claim to be Divine will not bear analysis. Either His words mean that He knew Himself to be GOD the Son or they mean nothing. When we realize this it is not surprising that He should say: "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life"; or that He should say: "I am the Way, and the Truth, and the Life; no one cometh unto the Father, but by Me." By the testimony of CHRIST'S own consciousness as revealed in the Fourth Gospel we find the justification of the words of the universal creed of Christendom: "GOD of GOD, Light of Light, Very GOD of Very GOD, Being of one substance with the Father."

CHAPTER X

THE CROSS AND THE DEITY OF JESUS CHRIST

FAMILIARITY with any fact may gradually deprive us of the wonder that it ought continually to evoke and of the richness of the spiritual significance which it contains. Both Christians and non-Christians are so familiar with the fact that the apostles, and pre-eminently St. Paul, proclaimed the Cross of JESUS CHRIST as the core and heart of the Good News of GOD to men that they are in danger of losing much of the fullness of its significance to the doctrine of the Deity of CHRIST.

To recover the sense of this significance we have to begin by erasing from our minds many of the associations that have gathered round the Cross in the last 1900 years, all that art and devotion have done to soften its horror and to mitigate its ugliness. We must not think of pictures of the Crucifixion as we have seen them in stained glass windows gleaming with radiant colour or even of gilded roods lifted on high. What we have got to remember is that the Cross was the ancient equivalent of the gibbet, and that just as the gallows recalled all the horrors of the hangman, so the Cross recalls the infamy of a public execution. If our brother or best friend had been hanged, however unjustly to our certain knowledge he had been sentenced, and however nobly and forgivingly he had met his death, we could hardly conceive of ourselves as saying, "Far be it from me to glory, save in the hangman's noose." Yet St. Paul could say within a generation of the Crucifixion of

CHRIST: "Far be it from me to glory, save in the Cross of our LORD JESUS CHRIST."

We should have expected that the missionaries of CHRIST would have passed hastily from the Cross to the Resurrection: "Far be it from me to glory save in the Resurrection of our LORD JESUS CHRIST." To rejoice over a cenotaph, an empty tomb, when that tomb once contained a dead body, and that same dead body is now all aglow with immortal life, that is intelligible; for it is the emptiness of the tomb, not the tomb itself that calls forth the exultation. But to glory in a gibbet!

Moreover, if the particular instrument wherewith the death was inflicted be selected for terrific emphasis, whether it be the stake or the furnace or the gallows or the Cross, it seems as though the barbarous and appalling cruelty of which men have been guilty to their fellows was being blazoned on our memories. St. Paul does not merely say "We preach CHRIST who laid down His life for us," but he says, "We preach CHRIST Crucified." It is not merely "Far be it from me to glory save in the death of our LORD JESUS CHRIST," but it is rejoicing in the shocking instrument of cruelty through which the death came. Cruelty needs no memorial. One of the marvels of our human nature is that it can in the persons of some of its representatives be so monstrously cruel, indifferent to or delighting in the agony of fellow-creatures, and also in shining contrast, in the persons of others, so lavishly generous in toil and suffering for the sake of men. We may revel in any symbol that reminds us how generous man can be in giving himself for others, how sublime in his self-surrender, but to glory in a thing that tells of his savage cruelty, sounds an impossible paradox! Yet upon this the messengers of the new religion seized and actually described this message as "the Word of the Cross."

Possibly it may be urged that the fact that a prophet

or teacher died when promulgating the truths he had come to proclaim adds force to his teaching, and that is why the followers of JESUS CHRIST laid such emphasis on the Cross. But it may well be asked whether the fact that He died a violent and cruel death would have added any force to their proclamation if Christianity only consists in certain striking truths which JESUS CHRIST taught. There are indeed those who suppose that Christianity preaches the faith of JESUS CHRIST and not faith in JESUS CHRIST, and they speak of the religion of JESUS CHRIST as something which He possessed in the same sense as they would speak of the religion of William Ewart Gladstone as the religion which he believed and tried to practise.

But even supposing it were the case that JESUS CHRIST taught to other people the religion on which He sustained His own life, that which is usually selected as the main theme of His teaching is faith in GOD as Father and King. If we accept this, and only believe Him to be a prophet who came to teach this truth and to summon men to live in accordance with it, why should any messenger of His describe the message as "the Word of the Cross"? No one has ever supposed that He was put to death for teaching faith in GOD as Father and King.

Socrates had a distinct and definite message to the people of his generation. He taught them to think honestly, to face facts, and to love truth, but it cannot be maintained that what he taught his followers, and through his followers mankind at large, received any remarkable emphasis from the circumstances of his death. He was put to death by being compelled to drink poison. But we cannot imagine any of his followers saying, "Far be it from me to glory, save in the hemlock of my master Socrates." It would have sounded absurd.

Strangely enough, millions of those who accept JESUS as a prophet, and no more than a prophet, and

a prophet born by a miraculous birth, strenuously deny that He was crucified. So far from adding emphasis to His message such a death seems to them to cancel it. They maintain that just because He was a prophet no such horrible fate could have befallen Him. The whole world of Islam accepts CHRIST as a prophet, one of the four great prophets of mankind, but the whole world of Islam denies with scorn the fact of the Crucifixion. To Moslems it is as foolish for us to say, " Far be it from me to glory, save in the Cross of our LORD JESUS CHRIST " as it would have been for a pupil of Socrates to say " Far be it from me to glory, save in the hemlock by which my master Socrates died." To those who simply believe that JESUS was an outstanding prophet or teacher to talk of glory in His Cross is plainly ridiculous.

But again it might be urged that any man who dies in the service of truth is a martyr, and just so far as he manifests in the manner of his death a love of honour and a refusal to violate his conscience, we may glory in his death in the sense that we are delighting in human nature at its noblest. We may indeed thank GOD that there is a noble army who have died in torture rather than violate conscience and sin against what they believed to be the truth. Such men adorn our human nature. But it may well be asked why we should single out one such heroic death of martyrdom and acclaim it before the world as good news from GOD and cry before men " Far be it from me to glory save in the Cross of our LORD JESUS CHRIST." There have been other martyrs and heroes besides the Carpenter of Galilee.

Thus we are driven to the tremendous fact that the apostles did not preach CHRIST as prophet or martyr. They did not as their primary message bid men follow and imitate the faith of JESUS : they preached faith in JESUS. What they meant by preaching faith in JESUS was that they invited men to surrender them-

refers to Him who was the Son or Word of God in a sense in which no other human being had been or could be: that in this Son of God they proclaimed the complete Representative of God who was to be remembered and obeyed and adored as God, without swerving a hair's breadth from their monotheism and without the slightest taint of idolatry in the worship. After His Resurrection they knew that He who had hung upon the Cross was God suffering and dying in the human nature which He had taken, and that only whole outlook on the world was as God was changed. They only preached the Cross because it was the veritable Son of God who hung thereon, and the very fact that they preached the Cross is a witness to their belief in His Deity. The Cross was not stumbling to be forgotten but the one supreme marvel of the Love of God to be remembered, and proclaimed for ever more. This is why St. Paul's words about glorying in the Cross are not mistaken. It is because in the Crucified was hidden the mystery of the Incarnation and the Atonement; it is because nothing else could declare so well what the Love of God must mean.

If we compare this attitude of the Cross with the teaching of unbelieving theism we see how profound and unbridgable is the chasm between them. Dawson, for instance, remarks in his Essays: "All loss, all pain is particular: the universe remains to the heart indifferent. For it is only the fable that has wrought and suffered; the Infinite has stretched in smiling repose." The Christian Faith replies in grateful triumph, "It is the Infinite that has wrought and suffered, it is the Infinite that has stretched not in smiling repose, but stretched upon a Cross."

In this world of suffering men have eagerly and ceaselessly demanded the reason and meaning. The only answer that the philosophy of theistic culture can give is that we may be sure that the Infinite is not hurt by the horrors of the Sin of God upon the

Cross we learn that by a divine alchemy suffering can be transmuted into glory, for it and nothing else can rescue and redeem the world. The apostles of GOD are apostles of the Cross and shout aloud to men that it was not only a great teacher who was immolated thereon, not only one more martyr added to the shining roll of human heroes who have died for conscience sake, but the Eternal Word of GOD, made flesh, suffering with and suffering for men, dying with and dying for men, the Infinite, incarnate, sacrificed.

This is, of course, the heart of the Christian Religion. Take away the Cross from it, or interpret the Cross simply as the gallant death of an outstanding prophet or martyr, and the Christian Religion perishes. It is when men glory in the Cross that they are admitted into the revealed secret of GOD, " the mystery which hath been kept in silence through times eternal, but now is manifested and . . . made known unto all the nations unto obedience of faith " (Rom. XVI. 26).

CHAPTER XI

THE HOLY SPIRIT

IT was said in Chapter I that all the assumptions of Christian rationalism prepare us not only for the idea of the Incarnation but also for that conception of of GOD which is summed up in the term " Trinity." Yet at first sight it might seem as though the belief in the Incarnation led rather to a conception of the Divine Nature in which there were two personal subsistencies in the One GOD. But it was the teaching of the Incarnate Word Himself together with the experience of the Christian Society which led at length to the formulated doctrine of the Trinity of GOD. It is to this teaching and this experience that we now pass.

At the beginning of Acts we read that JESUS CHRIST after His Resurrection instructed His apostles to remain for a certain period in Jerusalem, and referred to teaching which He had previously given them. He had taught them that when His bodily presence was withdrawn they would receive the Holy Spirit. " He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said He, ye have heard from Me . . . ye shall be baptized with the Holy Spirit not many days hence " (Acts 1. 4, 5). A little later He repeated the assurance of the gift: " Ye shall receive power when the Holy Spirit is come upon you: and ye shall be My witnesses." It is in the Fourth Gospel that we find in detail this teaching about the Holy Spirit which CHRIST said that His apostles had heard from Him. The first three Gospels

relate that St. John Baptist had announced that it was to be the function of the CHRIST to baptize men with the Holy Spirit, and they also tell us much about the work of the Holy Spirit in CHRIST Himself, but they do not record the teaching which He gave to the apostles concerning the function of the Holy Spirit in the work of the redemption of mankind. St. Luke tells us that CHRIST once said " If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him " (St. Luke XI. 13), but as regards the preparation of the apostles for the gift they say nothing at all. It is to the Fourth Gospel that we have to turn for this instruction.

This it may be remarked in passing is the more notable because it seems to imply that St. Luke when he wrote Acts was aware that the fact that such instruction had been given was a matter of common knowledge among the Christian community, even though in his own Gospel he had said little or nothing about it.

When the Passion was very near and the thought of the coming desolation of the apostles was pressing on His heart, JESUS CHRIST spoke explicitly of the gift of the Holy Spirit. " I go," said He, " but let not your heart be troubled." But hardly had He said " I go " before He supplemented His words with " I come unto you." Between the " I go " and the " I come " are the words : " I will pray the Father, and He shall give you another Comforter (or Advocate or Helper) that He may be with you for ever, even the Spirit of Truth : whom the world cannot receive ; for it beholdeth Him not, neither knoweth Him " (St. John XIV. 16, 17). " I will not leave you desolate " (or orphans). This Helper or Advocate is the Spirit of Truth, and in His coming CHRIST comes. The Holy Spirit, therefore, is not a substitute for the presence of Incarnate Deity but the Agent of His real and

continual presence. The presence of the Holy Spirit carries with it the presence of CHRIST. "We will come unto him and make our abode with him" (St. John XIV. 23). The voice of the CHRIST will no longer fall on their outward ears, but they will not be left without a teacher, for the Holy Spirit shall teach them. And He shall teach them, not as a new teacher sent to take the place of the old, but as one who is to be the mouthpiece of the Incarnate within the spirits of men, teaching the old truth in a new way: "The Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you" (St. John XIV. 26). The apostles need not be afraid that they will be left as lonely witnesses testifying that GOD had visited mankind in the "form of a bondservant" (Phil. II. 7); they would have an interior Companion and Upholder who would bear witness of the CHRIST, and testify through the lips of the eyewitnesses to the Way and the Truth and the Life. "When the Comforter is come, whom I will send unto you from the Father, He shall bear witness of Me: and ye also bear witness, because you have been with Me from the beginning" (St. John XV. 27). It was not that there were to be two kinds of witnesses, one Divine and the other human, but the Holy Spirit working from within them should illuminate and quicken the minds and memories of those who had been chosen as the companions of the Incarnate.

The absence of CHRIST, in the sense that He was no longer manifested in the physical sphere in which He was formerly apprehended by sense-perception, was the necessary condition of His spiritual omnipresence which was to be given through the outpouring of the Holy Spirit. Far from depriving the apostles of the inspiration and consolation which had been theirs when their eyes saw Him, their ears heard Him and their hands handled Him (1 St. John I. 1), this inspiration

and consolation were to be theirs always and everywhere: it was therefore to their supreme advantage that He should go away, i.e. that He should withdraw from manifestation in the material plane of being. Sorrow because this was to happen was mistaken and groundless: "Sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go, I will send Him unto you" (St. John xvi. 7).

The work to which they were called was no longer within the narrow limits of one small nationality. The Gospel which they who had the indwelling Spirit as Advocate were to proclaim was for the world: "He, when He is come, will convict the world in respect of sin and of righteousness and of judgment" (St. John xvi. 8).

Nor was the work of this Spirit who was to possess the heart of the apostles to be confined to the revival and the illumination of the teaching which Christ had given with His lips and example. They were not only to dwell upon the past: new spiritual riches were to be theirs. All their faculties were to be enlarged and refined by the gift of the Holy Spirit: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth is come, He shall guide you into all the truth (St. John xvi. 12, 13).

Jesus Christ further declares that the effect of this guidance into "all the truth" will be that He Himself will be glorified: "He shall glorify Me" (St. John xvi. 14). To glorify is to reveal beauty and power which are hidden. God Incarnate is hidden from human eyes; He cannot be apprehended by the ordinary avenues of sense-perception. It is the office of the Holy Spirit to disclose to mankind the hidden beauty and power of the risen and ascended Christ: "He shall take of Mine and shall declare it unto you."

And when the Holy Spirit by effecting this interior conviction shews to men the beauties of CHRIST hidden within the veil He is also revealing the Father. "All things whatsoever the Father hath are Mine; therefore said I, that He taketh of Mine and shall declare it unto you" (St. John XVI. 15).

Such was some of the teaching concerning the Holy Spirit which JESUS CHRIST reminded His apostles that they had heard of Him. It was this promise of the Father for which they had to wait before they set forth to the stupendous task which lay before them. A period of expectancy spent in meditation and prayer always heightens the receptive power of the spirit of man. At the close of the period it is recorded of them that "they were all filled with the Holy Spirit" (Acts II. 4). Sacramental signs accompanied by a new sense of power convinced them that the promise of the Father was accomplished, and that henceforth by the gift of the Spirit JESUS CHRIST was with them "always even unto the end of the world."

CHAPTER XII

THE HOLY SPIRIT AT WORK

THUS far a summary has been given of the teaching given by JESUS CHRIST to His apostles concerning the Holy Spirit to prepare them for the reception of Him. The cardinal point of that teaching was that when the CHRIST was withdrawn from the sphere of sense-perception the gift of the Holy Spirit would bring to them the Presence of the Incarnate, independently of any conditions of space and time. The Master whom they had known, whom they had seen crucified and again risen from the dead, was to continue as their Teacher through the Holy Spirit.

This Holy Spirit now to be poured out upon the whole body of CHRIST'S disciples was the same Spirit who had been continuously active in Him in His Incarnate life. The Blessed Virgin Mary had conceived by the Holy Spirit; it was He who had rendered fruitful the germ of life within her, so that the Holy Thing born of her was called Son of GOD. It was the Holy Spirit who had descended upon Him at the baptism in Jordan. He was described by the Evangelists as "full of the Holy Spirit" and as "led" (or driven) "by the Spirit" when He withdrew for forty days, fasting and fighting in the solitude of the desert. The fast over and the victory won He returned "in the power of the Spirit" into Galilee and announced Himself to be the Servant of Jehovah of whom it was said that the Spirit of the Lord was upon Him (Isa. LXI. 1). It was "in the Spirit of GOD" that He expelled evil spirits. His interior life was lived in the most intimate companionship

of the Spirit by whom His human soul was sustained and upheld; "He rejoiced in the Spirit." When St. Peter summed up in his first sermon to a Gentile audience the activities of the Incarnate he did so in the words: "GOD anointed Him with the Holy Spirit and with power: who went about doing good and healing all that were oppressed of the devil."

This same Spirit by whom the CHRIST had been so filled and permeated that the Spirit had been associated with every action of the Incarnate life on earth was now as the Spirit of the CHRIST proceeding from the Father to be poured out according to His promise upon the whole assembly of CHRIST'S followers, binding them into one organic whole, to be the mystical Body through which He should continue to work on earth.

The first chapter of Church history, i.e. the history of the activities of the mystical Body of CHRIST, is found in that book of the New Testament which immediately follows the four Gospels. It has been described as the Gospel of the Holy Spirit, because in it we read of the continuance of CHRIST'S teaching and CHRIST'S energy of love, and this teaching and love are ministered through the agency of the Holy Spirit, that same Holy Spirit who was intimately associated with His human nature when men could see Him and hear Him with their outward senses in Palestine. Again and again in Acts the gift of the Holy Spirit to believers and His action in them are related, but the action, which was still the action of the Incarnate JESUS, was not confined to any locality or country, but had become as catholic as mankind.

In the first public address which St. Peter gave in Jerusalem after the Crucifixion and Resurrection of CHRIST he announced to his audience that GOD'S promise through the prophets had been fulfilled: "In the last days, saith GOD, I will pour out of My Spirit upon all flesh . . . yea, and on my servants and on my hand maidens in those days will I pour forth of

My Spirit." When the hearers asked what they were to do, the answer was, " Repent ye and be baptized every one of you in the Name of JESUS CHRIST unto the remission of your sins ; and ye shall receive the gift of the Holy Spirit." When the first persecution took place and St. Peter was confronted with the authorities, who would have silenced him, we are told that he made answer, " filled with the Holy Spirit." When the apostles were released and had returned we are told that they narrated to the Christian congregation the strict inhibition which had been laid upon them " not to speak at all or teach in the Name of JESUS," but the only consequence of this prohibition was that " they were all filled with the Holy Spirit, and they spake the Word of GOD with boldness." When they were again brought before their judges they simply said, " We are witnesses of these things and so is the Holy Spirit." They are plainly recalling the promise of JESUS CHRIST, the fulfilment of which they are now experiencing, " When the Comforter is come . . . He shall bear witness of Me ; and ye also bear witness." Here we have one of the several affinities between St. Luke and St. John, for as has been already remarked it is in St. John that we find the teaching concerning the Holy Spirit to which St. Luke alone refers when he reports CHRIST'S words, " Which, saith He, ye heard of Me."

When Church officers were needed there was one indispensable qualification required in them ; they were to " be full of the Spirit and wisdom," and it was the same Holy Spirit who made St. Stephen's preaching unanswerable, save by the cruel stones which gave him the crown of martyrdom, who enabled him in the midst of the pains of death to see the Lord who had died for him and for whom he was dying. " He being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of GOD, and JESUS standing on the right hand of GOD."

Christians who wilfully sinned are described as tempting the Spirit of the Lord and even as "lying to the Holy Spirit."

The one supreme gift, the gift of gifts, whom (not which) the apostles wish to hand on was the gift of the Holy Spirit. Alike at Samaria in Palestine and at Ephesus in Asia Minor the question of questions for all disciples was "Have ye received the Holy Spirit?" In their work they surrendered themselves to the guidance of this inner Companion, following His directions and speaking as He bade them. It was the Spirit who directed St. Philip to go and join himself to the Ethiopian's chariot, and after the baptism of the eunuch it was the Spirit who took him away to other work. It was the Spirit who sent St. Peter into the alien's house to declare the good tidings of GOD. It was the Spirit who warned Agabus of the coming famine and enabled him to prepare others; it was the Spirit who used the same prophet to warn St. Paul of his coming trials. It was the Spirit who both directed that Barnabas and Saul should be separated for a particular work and also sent them forth to fulfil it, who enabled them to overcome evil and win converts to the Incarnate, who filled these converts with the joy that came from His own indwelling. It was the Spirit who told them where to go and where not to go. It was the Spirit who directed not only individual members of the Church but also the solemn synods in which apostles and presbyters and people met to deliberate on what was right to do, and enabled them to write at the end of the synod, "It seemed good to the Holy Spirit and to us." It was the Spirit who made men bishops and set them to feed the Church of GOD.

It is plain, therefore, that if Acts be the Gospel of the Holy Spirit it is not the Gospel of One who is a substitute for a CHRIST now withdrawn, but it is the Gospel of the real and active presence of JESUS

CHRIST, who through the Holy Spirit continues to minister to men. In a word, CHRIST taught the apostles that the gift of the Holy Spirit would mean His own continued presence and activity among them and in them, everywhere and at all times. In Acts we read that this was proved in experience to be true : CHRIST through the Holy Spirit was experienced as guiding, encouraging, directing, rebuking, ordaining, healing, teaching.

CHAPTER XIII

THE THEOLOGY OF THE HOLY SPIRIT IN ST. PAUL'S WRITINGS

THE first great theologian of the Church was St. Paul; it is to his writings that we must first turn when we seek light on the theology of the Holy Spirit, that is to say, when we want to formulate a systematic account of His relationship to the Father and to CHRIST, of His place and function in the GOD-head, of His work in the Church on earth and in each individual member. "From him first we get that subtle and profound conception of the Holy Spirit as distinct—we can only say personally distinct—from the ascended CHRIST, while yet so intimately one with Him that His presence involves the presence of CHRIST, in that 'in the Spirit' means also 'in CHRIST.'"[1] Another writer has expressed it: "The Divine Spirit cannot be identified with the human recipient. The same thing is true of the relationship of the Spirit both to the Father and to our LORD JESUS CHRIST. In each case they are both identified and distinguished."[2] "Identified and distinguished": such is the only way in which these relationships can be described if we are to be true to the teaching of CHRIST and the recorded experience of Christian people.

It was said above that when we want a systematic account of the theology of the Holy Spirit we must be guided by St. Paul, yet it was not meant that St. Paul had himself systematically arranged his

[1] *The Holy Spirit and the Church*, GORE.
[2] J. Scott Lidgett.

teaching in a kind of formal instruction. St. Paul's teaching was given from time to time in letters to meet some immediate need of the newly made Christians, but we find in these occasional writings so much teaching on the Holy Spirit that we are able to see some of the theological conceptions that had taken shape in his mind.

In the eighth chapter of the Epistle to the Romans, in parts of the Epistles to the Corinthians and Galatians, and in the Epistle to the Ephesians, we find some of the theological material out of which the Church's declaration of faith was subsequently formed. That faith is this: "I believe in the Holy Spirit, the Lord, and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son is worshipped and glorified, who spake by the Prophets."

Plainly the Spirit is conceived of as personal, His supreme function being described in the phrase "Giver of life." St. Paul speaks of "The Spirit of life in CHRIST JESUS"; he tells us that this Spirit is the Spirit of GOD, that He dwells in us, and that without this indwelling we have no part or lot with CHRIST: "If any man hath not the Spirit of CHRIST, he is none of His" (Rom. VIII. 9). All that we find in the Divine Humanity of CHRIST it is the office of the Holy Spirit as the Giver of life to work into our nature. Membership of the Body of CHRIST is ours only by the action of the Spirit: "By one Spirit are we all baptized into one Body" (1 Cor. XII. 13). Sonship of GOD is ours in virtue of obedience to this indwelling Spirit: "As many as are led by the Spirit of GOD, these are sons of GOD" (Rom. VIII. 14); "The Spirit Himself beareth witness that we are the children of GOD; and if children, then heirs" (Rom. VIII. 18, 19). The beauty of CHRIST'S holiness is to be ours by the indwelling Spirit: "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness,

temperance" (Gal. v. 22). So close is the inner companionship between the Holy Spirit of GOD and the spirit of man that we are at a loss sometimes to know whether St. Paul is speaking of the Divine Spirit or of the human spirit.

The Holy Spirit not only helps us to produce the fruit of CHRIST'S character, but He also teaches us how to approach the GOD-head in prayer: "The Spirit also helpeth our infirmity: for we know not how to pray as we ought" (Rom. VIII. 26). He Himself is the Intercessor, for "the Spirit Himself maketh intercession for us." It is the indwelling Spirit also whose presence makes us capable of knowing the deep things of GOD. Without Him materialism would be ever dragging down the soul.

Nor is the gift of the Holy Spirit to be thought of primarily as a gift to individuals, but rather as given to the whole consecrated community. He is given to individuals because they are members of the whole community, and each retains Him as Companion and Helper because He belongs to the whole. The favourite phrase which St. Paul uses is "the communion of the Holy Spirit." It is of the whole community of the baptized that he is speaking when he writes to the Corinthian Christians: "Know ye not that ye are a temple of GOD, and that the Spirit of GOD dwelleth in you?" (1 Cor. III. 16, 17). The body of a separate individual can indeed be called "a temple of the Holy Spirit," but it is only in virtue of that incorporation into the whole Body which was effected when by the Spirit he was baptized into the one Body: "Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from GOD? and ye are not your own; for ye were bought with a price: glorify GOD therefore in your body" (1 Cor. VI. 20).

Yet the Holy Spirit abiding in the community as a whole distributes different gifts severally to the various members: "There are diversities of gifts, but

the same Spirit" (1 Cor. XII. 4). It is the presence of the one Spirit which gives unity to the whole Church of CHRIST: "There is one Body and one Spirit" (Eph. IV. 4), and therefore we are to be "giving diligence to keep the unity of the Spirit in the bond of peace" (Eph. IV. 3).

The presence of this Spirit, accepted and welcomed, means that CHRIST Himself dwells in the heart of the believer: "we are strengthened with power through His Spirit in the inward man, that CHRIST may dwell in our hearts through faith" (Eph. III. 17). One great means which the Holy Spirit uses in His attack on the world is the written record of GOD's dealings with men, and so the Word of GOD is called "the sword of the Spirit" (Eph. VI. 17).

Thus we have three great sources of knowledge of the Holy Spirit. We have the teaching of JESUS CHRIST telling us what was to be His office and work, and what He should accomplish in the Church and in the world. We have the record in Acts of the Spirit's action as experienced by men. We have the teaching of St. Paul in his Epistles. No one can put these side by side without recognizing that the Holy Spirit was both identified with JESUS CHRIST, and yet distinguished from Him, that He was personal, that He was the Agent through whom the highest life was conveyed to men from the Father, and that therefore He was one to whom prayer might be addressed and worship might be offered.

CHAPTER XIV

ONE GOD IN TRINITY

ALL that has been written after the first chapter is a brief account of the inferences to be drawn from what Christians believe to have been directly and purposely revealed by GOD. It is to be remembered that revelation may be either indirect or direct, incidental or of set purpose. The distinction is easily illustrated by a simple comparison. If anyone goes into the room of a man whom he does not know and whom he has never seen, a certain amount of knowledge of the man can be derived from his surroundings. It may be possible to discover that he is married, that he has spiritual interests, that he is fond of outdoor games, and so on. Such knowledge is incidental and indirect, and no one could possibly claim to know a man because he had thus picked up a few items of information about him. When the man, however, has entered the room, direct revelation begins through intercourse, possibly to end in companionship and friendship. We in like manner being in one of the many rooms of the universe may pick up a certain amount of knowledge of the one GOD whom we hold to be its sole explanation. But this knowledge comes incidentally from indirect revelation. "The heavens declare the glory of GOD" and they declare this glory to men, but no one would suppose that this was the primary purpose of the heavens. Nor by itself would such revelation be a satisfactory basis of friendship with GOD, for religion is either friendship with GOD or it is not worth troubling about. If all we knew

about GOD was what we could incidentally pick up for ourselves by examining the universe or the constitution of our own nature, or the general trend of the wide movements of human history, that is to say, if there were no other revelation of GOD save that which is indirect, we might as well shut up our churches or turn them into museums of Natural History.

The Christian Religion, however, is based fundamentally on the belief that GOD has directly and of set purpose revealed Himself to men. Incidental revelation, indeed, is but a narrow trickle of a stream, and all that we can discover through it is found in the rich broad river of direct revelation. Yet it is of value in preparing us for direct revelation.

It was stated in Chapter I that the assumptions of Christian rationalism make our minds ready for the doctrine of GOD in which He is described as "Trinity in Unity." This is specially true of the assumption that the uncaused Cause of the universe must be perfect Personality, or at any rate not less than perfect Personality. He may be infinitely more, supra-personal, but He cannot be less, and in this super-personality must be included all that we mean by personal.

By incidental or indirect revelation, i.e. by examining, for instance, our own personal nature, we discover a fact of great moment, that personality cannot exist from the beginning in solitary loneliness. A single person is unthinkable because personality of its very essential nature only exists in relationship and fellowship. Men who are born as individuals have to grow into persons, and we can only grow by communion with and even penetration by other persons. If we could imagine a new-born babe placed on an uninhabited island, yet by some means supported in physical life, growing up in entire loneliness, possibly it would only be an impersonal animal wearing a human

shape. All the potentiality of personality into which it was born might shrivel up because it had no other persons on whom to support and feed its capacity of personality.

Reason, therefore, would tell us that the Ultimate Being cannot be less than personal, and being perfect Personality cannot be a solitary monad, an arithmetical unit. There must be within that Ultimate Being, fellowship, communion, the penetration of consciousness by consciousness.

This does not occur to man when his psychology is primitive and rudimentary. We could hardly expect that it should. He finds no difficulty in conceiving of an Eternal Personal Unit, a solitary Divine Monad. The Hebrew people, to whom our spiritual debt is incalculable, were unitarian theists, and from them the Moslem world received its doctrine of the Divine Unity. The one GOD after dwelling in isolated and majestic grandeur—such is apparently their belief—called into existence the universe and all of which it is composed, space, time, matter, force, motion, life.

It was of the highest importance that the Unity of the GOD-head should be resolutely maintained. Experience has shown that polytheism is invariably degrading. If deities are multiplied they seem always to represent that which may be converted into what is immoral and unclean, and religion becomes the servant of the foulest passions of men. It was supremely necessary first to teach that GOD is a word which defies the possibility of a plural. "Hear, O Israel, the Lord Thy GOD is One," said the Hebrew. "We believe in One GOD," "We worship One GOD," says the Christian. But unitarian theism, though it may satisfy men in their pyschological childhood, will be found wanting when the problems of life and being are seriously and thoughtfully faced. This kind of theism is the easiest religion to get, but it is the hardest

to keep. It is the hardest to keep because it does not meet and answer to all the facts of life. As life mounts in the scale of being, it becomes not more simple but more complex. Unity and variety exist in and through each other. The unity of the richest life invariably involves inner distinctions, and these very distinctions are the bond of unity. Arithmetical unity is an abstraction of thought, not a reality of life. The highest life reveals unity combined with and realized in inward distinctions and relationships. A microbe may be one in number, and a man may be one in number, but the unity of the microbe is not nearly so true a unity as the unity of the man. Yet the microbe is comparatively simple and the man is comparatively complex.

So much we can discover when we come to examine GOD'S universe, and try to find out something about Him indirectly and incidentally.

These incidental inferences and assumptions prepare us for that doctrine of the Being of GOD in which He is described as the Trinity. Once allow GOD to be not less than personal, or to be supra-personal, and personality is immeasurably the highest category of which the human mind can conceive; once allow Him to be perfect Love, and the way is prepared for belief in the Incarnation and the doctrine of the Holy Trinity.

The doctrine of the Holy Trinity, though it does not come from any process of thinking, does actually make our belief in the Personality of GOD a positive conception.[1] It is only a GOD within whose Being are personal distinctions who can be conceived of as essentially and eternally Love. But for this pregnant and illuminating truth we have to turn to that revelation of GOD which we believe to have been given

[1] "The doctrine of the Trinity is the best account which human reason can render of the mystery of the Self-existent Mind." BAGEHOT.

directly and of purpose. We could not have discovered for ourselves that within the Unity of GOD there were personal distinctions. By their experience of JESUS CHRIST men were forced to the belief that He was not only the Word or Son of GOD but that He was GOD the Word or Son. We have examined at some length in Chapters VII to IX CHRIST'S testimony to Himself, and the conclusion seems evidently established that unless the records are utterly unreliable He believed Himself to share the Eternal Being of GOD. He made claims for Himself and spoke of His relationship to the Father in such a way that either He must be regarded as one who exactly represented GOD to men, and none but GOD can completely and adequately represent GOD, or He must be repudiated as either impostor or madman. Those countless millions who indignantly refuse to put him in the class of the fraudulent or the insane, who worship and obey Him as GOD, find that their whole conception of GOD is immeasurably enriched and enlarged. And when through CHRIST there comes also the revelation of the personal Spirit, they realize that a conception of GOD has become theirs which satisfies their reason and their heart. Philosopher and theologian may here find common ground in the conviction that Love implies a threefold relationship within Unity, subject and object and that which binds subject and object. Indeed, it seems almost inevitable to our thought that Eternal Personality without mutual relationships within itself could not be Personality at all. It must be somewhat less ; it could not be somewhat more.

Thus by the Christian revelation we learn that there are within the GOD-head the mutual relationships of Eternal Love. It may be said to have become the accepted conviction of mankind at its best that love is the highest of virtues and the most admirable of the Divine perfections : the sum and substance of them all. If GOD be truly Love, He must eternally have had

some equal object of His Love, some *alter ego*, or to use the terminology of Christian theology, a consubstantial, co-eternal and co-equal Son or Word. Co-inhering in the Fount of GOD-head and in His Word must have been the Bond which is called the Holy Spirit.

Further, it cannot be too firmly emphasized that it is the Trinitarian conception of GOD which best guards the doctrine of the Divine Unity. Christians are entirely at one with Jews and Moslems in proclaiming the Unity of GOD. We bear glad witness with them that there is no god but GOD. If any doubt or qualification is thrown upon the truth of the oneness of the Deity, the word loses its essential significance. But we know that GOD who is not conceived as personal is soon reduced to the idea of force or fate, and religion becomes not glad, living co-operation and companionship with a Father but hopeless submission to what must be, because there is no other possibility than to submit. A Supreme Being who is fate or force is not GOD at all. The Trinitarian doctrine guards both the Unity and the Personality of GOD. The three Persons are not three GODS, nor are they three parts of GOD; such a thought is in flat contradiction to the Christian faith. The three Persons are one GOD eternally existing in threefoldness and manifesting Himself in threefold fashion in time. The distinctions within the GOD-head are not distinctions which destroy unity or take the place of unity, but they are distinctions which preserve unity. This becomes clearer when we realize that the Divine Persons share equally and wholly the one substance or essence of the GOD-head, and that therefore they are not mutually exclusive, as most human persons are, but that they are mutually inclusive. The Father, the Son and the Holy Spirit mutually contain and interpenetrate one another. The Father is inseparable from the Son and the Son is inseparable from the

Father, whilst the Holy Spirit, inseparable from either, is the Bond of the union of both. Thus it follows that in all the Divine operations there is an entire concurrence and unity of will. It is the one GOD who loves and creates and redeems and sanctifies.

We are never to forget that this revelation has come to us in history and experience, that there has been a direct, purposive Divine Self-disclosure. This Divine Self-disclosure has been given through the life of JESUS CHRIST and the outpouring of the Holy Spirit. It is not the product of human thought nor the reasoned result of metaphysical speculation as to ultimate Reality. But having thus come to us by revelation we recognize how wonderfully it meets the needs of philosophical thought,[1] and whilst vastly enriching the conception of the Personality of GOD safeguards the fundamental, priceless belief in the Divine Unity.

Two considerations may be added. We must be careful not to be misled by the use of the word " Person " into supposing that all the associations of personality as we know it in human life are being mentally transferred into our conception of the Divine Life. By Three Persons in the GOD-head is not meant three separate individuals, mutually exclusive as three human individuals may seem to be, but Three who

[1] E.g. MCTAGGART in the last chapter of his *Studies in the Hegelian Cosmology*, dealing with the fundamental nature of Spirit, writes :—" We have now determined the nature of perfected knowledge and volition, as far as the formal conditions of perfection will let us go. What is the concrete and material content of such a life as this ? I believe it means one thing, and one thing only—love. I do not mean benevolence, even in its most impassioned form. I do not mean the love of Truth or Virtue or Beauty, or anything else whose name can be found in a dictionary. I do not mean sensual desire. And I do mean passionate, all absorbing, all consuming love . . . As life became perfect, all other elements would actually die away—that knowledge and volition would disappear, swallowed up in a higher reality, and that love would reveal itself not only as the highest thing, but as the only thing, in the universe."

are inseparably One by the possession of One Essence and by complete mutual interpenetration. In human beings personality is incomplete and partial; possibly the more individual it is the less it partakes of the truly personal.

In GOD Personality is necessarily perfect, and therefore what we describe for want of more adequate phraseology as Three Persons are, it may be, a Perfect Interfusion of Threefold Personality in the one common Eternal life of GOD.

The second consideration is this: it may be suggested to unitarian theists that the doctrine of the Tri-Unity of GOD preserves the reality of the truth which they desire to maintain far better than the conception of an isolated arithmetical unit. Christians are intensely concerned to bear witness to all mankind that "there is no god but GOD," and to profess with Israel, "The Lord our GOD, the Lord is one." On the other hand there are those, such as the vast numbers following popular Hinduism in India, who theoretically believe that GOD is one and yet revolt against the conception of a relationless GOD of whom nothing positive can be predicated, such as is taught in the Upanishads and systematized in the Vedanta. Their passionate longing for personality in GOD has made these Hindus conceive of GOD as manifested in myriads of lesser deities. The doctrine of the Threefold Personality of GOD meets their need and satisfies their instinctive sense without that debasing of His ethical character which candour must admit has taken place by the multiplication of gods and goddesses in the Hindu Pantheon. It is no abstract and unrelated Unity who is presented for their worship, but a living, loving GOD who lives and loves from everlasting to everlasting.

CHAPTER XV

THE INCARNATION AND THE PRACTICE OF THE PRESENCE OF GOD

THE enlargement and enrichment of our conception of GOD lead to what almost amounts to a revolution in the life of prayer. The form and manner and spirit of prayer necessarily depend upon what men are thinking of GOD. When the Divine is conceived as manifesting in deities whose operations are mainly harmful but who can be persuaded by offerings to be if not positively beneficent, at all events not actively maleficent, prayer naturally takes the form of a continual deprecation of evil accompanied by sacrificial bribes. Fear, servile fear, permeates the prayer. When the Divine is conceived of, as in Islam, as a solitary, omnipotent Monarch, just and merciful indeed, but dominating all by His irresistible will, prayer is bound to take the form of abject obeisance which must be paid at particular times and in an exact manner under pain of heavy penalties. It is the homage of a loyal, submissive subject or even slave to his Divine Emperor. The tradition which hands on the story of Mohammed, by the prudent counsel of Moses, begging the Deity again and again to reduce the number of the obligatory times of prayer, reveals clearly enough the spirit which rules in the orthodox worship of Islam. Allah, the All-powerful Sovereign, demands this service, and prudence combines with loyalty in urging men to render it. When the Sufis revolted against the exclusive emphasis laid on the aloof, transcendent monarchy of GOD and conceived

of Him as the Divine Spirit permeating all the universe and man, the effect of this revolt was seen in Sufi prayer and devotion, which from time to time rise almost to the height of Christian aspiration, seeking the most intimate union with GOD. As they thought of GOD, so they prayed.

The outstanding prayers of the Old Testament are to be found, of course, in the Psalter, and again it is clear that the conception of GOD in Judaism inspires the manner and spirit of those prayers. His holiness leads men to penitence, His justice and righteousness lead them to beseech Him for the widow and the orphan, His transcendent splendour leads them to adoration and worship, His paternal relation to His covenanted people leads them to expressions of trust even in the darkest hours. It is true that there are also prayers calling for vengeance and imprecating curses on enemies which shew how the Judaic conception of GOD needed the vast enrichment which it has received in the Incarnation.

But if only the Psalter had survived of the writings comprised in the Old Testament we should still have had a sufficient knowledge of what the Hebrew people believed about GOD, just as we have the knowledge of what the invading Aryans in India believed from the Vedas which contain their prayers to their gods centuries before the Christian era.

It is not, however, necessary to labour this point. Conceptions of GOD determine the spirit and method of prayer, and thus it was beautifully inevitable that the enriched conception of GOD which had come to us through the Incarnation and the Holy Spirit would also enrich our whole life of prayer, so that although the Psalter may still be able to express much of our praise and some of our penitence it may also be maintained without exaggeration that the life of prayer for the Christian has been revolutionized.

No Christian can now think of GOD save as He is

unveiled and disclosed in JESUS CHRIST. If he practises the Presence of GOD, seeking to experience that Presence in the beauty of nature and the fellowship of men, all the time he is aware that it is the beauty of JESUS CHRIST which is being manifested to him. "All things became through Him, and apart from Him became nothing that has become." Even the tiniest insect and the smallest blade of grass took their origin through His mediation and bear the mark of His wisdom and power: all draw now from Him the vivifying forces necessary for their preservation and progress.

For the vast majority of Christians, who base their life of prayer on the practice of the Presence of GOD, the way to which they are called is not the negative but the positive way. We are to be helped and not hindered by the external world to which the Lord Jesus, the Eternal Word, is most intimately united. All beauty is to lead us to Uncreated Beauty, all wisdom is to lead us to the Eternal Wisdom, all immanent Divinity is to lead us to the Transcendent GOD. We are called to live simultaneously in a temporal order and an eternal order, and to use the temporal and the seen as the sacrament of the Eternal and Unseen. Constantly we are tempted to rest in the temporal, or as St. John would say, to love the world and the things which are in it, and this is the ruin of the life of prayer. The constant recollection of the Divine Word, JESUS CHRIST, as the Agent of Creation and as preserving the universe with all that is in it, which is the characteristic temper of the Christian mind, can alone save us from worldliness and materialism.

> "I see His Blood upon the rose
> And in the stars the glory of His Eyes,
> His Body gleams amid eternal snows,
> His tears fall from the skies.

All pathways by His feet are worn,
His strong heart stirs the ever beating sea,
His crown of thorns is twined with every thorn,
His cross is every tree."

There have been indeed some eminent Christians who practised the negative way, who shut themselves off from beauty for fear that beauty should hide from them the Uncreated Beauty, and some seem to hesitate uncertainly between the two. But the way our Lord as Man, Himself the Creative Word, led us was the positive way. He told us to consider the lilies and to regard the sunsets, whilst He loved the rich young man and let the head of the beloved disciple rest on His breast. This, then, is the beginning of the revolution of the life of prayer for a Christian. He practises the Presence of GOD, but the GOD whom he finds sacramentally through creation is the Eternal Word whom He knows as JESUS CHRIST, the same JESUS who sat in Bethany and walked by the lake side at Capernaum, who before His Incarnation was in the world, and the world was made by Him.

But the Christian in his prayer does not stay himself only in the thought of the presence of the Word immanent in the universe. Because he believes this Eternal Word not merely to be in JESUS CHRIST but to be JESUS CHRIST he rises to the splendour of faith in the Incarnation. To interpret the Incarnation in terms of Divine immanence is to miss the vital message of GOD'S love; to set forth the Incarnation as the supreme example of intensification of that Divine indwelling which is in all good people, is to destroy the Gospel. For what Divine immanence surely means is that GOD indwells a thing without being identical with it? He indwells the universe, but He is not the universe. GOD is in the universe in the sense that it is ever present to His mind and is sustained in being by His will; but GOD and the universe are two, not one. It may be rightly affirmed that GOD is specially

immanent in rational creatures and pre-eminently in holy men and women, but this can mean no more than that a man is inspired or sanctified by GOD, not that a man is GOD. The doctrine of the Incarnation of the Word of GOD is not that there was a concentrated presence of GOD in JESUS CHRIST, and that therefore He may be regarded pre-eminently as having Divine qualities. He who has merely Divine qualities, or who has GOD in him, can never have the value of GOD, nor is it justifiable to worship GOD in him. The doctrine of the Incarnation is that GOD became man. A man indwelt by GOD and a man who is GOD represent completely different conceptions. Theologically the difference is unbridgable, and in the life of prayer the difference is a difference of kind : a devotional revolution has taken place.

When in His gracious condescension CHRIST abides in us, giving us His thoughts, and using us as the instruments of His love, there are still two persons, two consciousnesses, not one ; there are CHRIST and I ; " Abide in Me, and I in you," He says, and the result is immanence, not incarnation. The closest intercommunion, the most intimate penetration of spirit by spirit, is not identity. When before His Incarnation He was in the world He was not in consequence the world ; when He was in rational creatures, for His life was the light of men, He was not those rational creatures. When He was in a good man, He was not that good man, though He was immanent in him. But when GOD was in CHRIST reconciling the world to Himself, CHRIST was GOD, and that is Incarnation.

When Gabriel said to the Virgin Mary " Hail thou that art endued with grace " he expressed the truth that GOD was immanent in the Blessed Maid, for in its richest meaning grace is the arrival, presence, and action of GOD in the human spirit. The Blessed Virgin Mary possessed GOD and was possessed by Him. The

Mother of GOD may be filled with GOD, but she is not GOD. The best and most favoured of human beings, she is still human and no more than human. But He who having been conceived by the Holy Spirit was born of her is the Eternal Word who by that birth has become man. If He were her son in whom the Eternal Word came to dwell, one spirit penetrating and inhabiting another, GOD would be immanent in Him but not incarnate. The mode of the first creation was the mode of the immanence, but the mode of the new creation is that of Incarnation. It is because the mode of the new creation or redemption is Incarnation that Christians base their lives of devotion not only on the practice of the Presence of GOD by realizing the Presence of the Eternal Word in the universe, that same Eternal Word who is known to them in history as JESUS CHRIST, but they also worship JESUS and pray to JESUS as Incarnate GOD. To worship a man in whom GOD is immanent, even intensely immanent, is idolatry. It is in its degree idolatry as the worship of a stone or tree is idolatry. Stones and trees are not excluded from the Divine Immanence. Those who reason with Hindus are met again and again by the argument that GOD, being in all, can rightly be worshipped in a tree or in a cow. If JESUS our Lord be but a man in whom GOD is supremely immanent it were idolatry to offer worship to Him. Unitarian theists, rightly from their point of view, must believe that the use, for instance, of the Litany in the Book of Common Prayer, is an idolatrous use. In it prayer after prayer is addressed to one who may have GOD dwelling in Him, so they believe, but is Himself not GOD. But for those who believe that JESUS is GOD made man, not merely a GOD-indwelt man, the worship of JESUS is a glorious necessity, and in that worship they find the satisfaction of their deepest needs.

There is in man that which cannot be satisfied by the worship of abstract Divine Perfection, for this

Perfection is alike inaccessible to the mind and disappointing to the heart. We may try to adore Wisdom, Love and Power, but though a good will to do so may be in us, yet the GOD who is thus adored seems distant and alien. By immanence and omniscience He may know all about my life, my sorrows and pains and temptations; He may be the All-wise Observer who neither slumbers nor sleeps, but He knows only from outside and not from within. His heart, if a heart beats there, is distinct and separate in kind from mine. But the faith which revolutionizes the life of prayer is that GOD knows human life not merely externally by omniscience or immanence—for to be immanent in this sense is really to be outside—but from within by Incarnation. It is GOD who has suffered and died, who has passed through desolation and wept human tears, who was smitten in the face and spat upon. He was not a man in whom GOD was intensely immanent, but the very Eternal Second Person of the GOD-head Himself.

When we pray we know that we are coming to a GOD of veritable human sympathy conceived of a real human experience, one touched with a feeling of our infirmities, in all points tried like as we are, yet without sin. It is because we believe this that we come boldly to obtain mercy and to find grace to help in time of need. These times of need are constant in the normal life of man, but there are also supreme occasions when the soul has to hang upon GOD or be confounded. The most GOD-inspired, GOD-indwelt man cannot really help us when the body is at its last stage of exhaustion, when all around and under seems falling away, and the spirit, trembling on the verge of being set loose in nakedness, is permeated by a new, strange, hitherto inexperienced pain. We can only lift up our eyes to the Hill, to Calvary, and seek grace to help in this time of abject need. For on that Hill hung not merely a GOD-inspired man, not merely one in whom

GOD was especially immanent long ago, but GOD Himself made man, the GOD of human experience, the GOD whose human soul passed through the same strange pain, who as Man knows these times of need and as GOD of all grace is able to save to the uttermost those who approach His throne.

To a believer in the Incarnation, then, the whole character of prayer is changed. It is to GOD in CHRIST that we come, and we can no longer worship apart from CHRIST. This is why those living in a land like India cannot offer common prayer in the company of Hindus or Moslems. We cannot for the time being leave the Incarnation out of mind and worship the Eternal Spirit in whom both Hindu and Moslem profess equally to believe. We cannot even go back to the comparatively meagre knowledge of GOD of the great saints of the Old Testament, any more than a child who knows his father by intimate experience can for the time being annul that experience and approach him as if he knew him in some other character. We know GOD now and for ever after the mode of the Incarnation and the Holy Spirit, and we can approach Him no other way.

CHAPTER XVI

THE INCARNATION AND THE PRACTICE OF THE SACRAMENTAL PRESENCE

THE preceding chapter has dealt with the practice of the Presence of GOD on which the life of prayer is based, and of the recollection of the Creative Word, the JESUS of history, in the universe and in man. It is a truism, of course, to say that GOD is omnipresent. By this is meant that all being present without a moment's intermission to the mind of GOD, we can surrender ourselves to Him and find Him present at any time and anywhere and under any circumstances. But this obvious truth must not obscure for us the supremely characteristic Christian truth that the Incarnation has taught us to expect this Presence in the new way, and claim it at special times, in special places and under special circumstances. It is the same Presence, but it is now mediated to us in the redemptive mode. In other words, there flows inevitably from the Incarnation the sacramental system by which through the Holy Spirit the presence and action of GOD made flesh are focussed among men and in men. Unless the Incarnation be an isolated and temporary phenomenon, parallel to a Hindu avatar, a sacramental system seems necessarily involved. JESUS CHRIST was " GOD manifest in the flesh " ; JESUS CHRIST is still " flesh," that is, He still possesses the fullness of human nature and all that it carries with it, and this involves the truth that men can seek Him acting through this human nature at a definite place and at a definite

time. If our devotional life is to be vitally real, the redemptive presence of GOD given to us humanly in the Incarnation must be here and now. Here and now by the agency of the Holy Spirit the Sacraments give us that redemptive human presence.

Thus it follows that for a Christian the practice of the Presence of GOD is not confined to the continual recollection of the Creative Word, who is JESUS CHRIST, the same yesterday, to-day and for ever, as immanent in the universe and all things in it, and as immanent in himself. That same Creative Word under the new mode of His Presence and Action, which are the mode of the new Creation or Redemption, is present as Priest in the Sacraments He has ordained, and present both as Priest and Victim in the Sacrament of the Body broken and the Blood outpoured. The chapter which follows will deal with the Christian's worship in which as a member of CHRIST the Priest, dwelling in heavenly places, he is taken even into the inner life of GOD, and shares His eternal interior activity of love. But here we are thinking of him as having still his "members on earth," and seeking the Presence as by the Incarnation it breaks through the Eternal Order into the life of sense-perception. A Christian believing GOD to be everywhere can still seek Him sacramentally in JESUS, the Word made flesh, at a particular time and at a particular place. "GOD," as Von Hügel says, "is the supremely concrete, supremely individual and particular, and occupation with the particular must ever remain an integral part of my way to Him." When we occupy ourselves with the CHRIST as Victim in the Sacrifice, as well as when we occupy ourselves with Him as Priest, we are seeking the presence of GOD as the Incarnate Redeemer. It is urged, indeed, that the parallelism between our Lord's Presence, say in Nazareth or Capernaum and His Presence in the Sacrament of His Body and Blood, cannot logically be maintained, and there is indeed

the difference that in Nazareth and Capernaum—to use St. John's expression—"JESUS was not yet glorified"; but we have no system of logic which will cover the meeting and mingling of the eternal order with the temporal, or the life of a Christian who lives both in earthly places and heavenly places, and has his members on earth and his "conversation" in heaven at one and the same time. Millions of Christians in all ages reverently bear witness that experience has shown that the Sacrament of the Body and the Blood does supply us with exactly that sense of the Presence of JESUS CHRIST, GOD incarnate, for which the spirit of man craves, and which he believes to be vitally the same experience of the Presence as St. Thomas had of Him whom he had known in Nazareth or Capernaum, when after CHRIST'S appeal to his sense-perception, he replied with adoring love, "My Lord and My GOD." He could not have supposed that GOD was not present in Nazareth or Capernaum or Bethany, because He found Him, there and then, present in the Incarnate Word in the upper room. Nor do those who take Him at His own word and believe that where His Body and His Blood are, there is He, to whom is due at a particular time and in a particular place the adoration of those whose members are still on earth, suppose that when that time has passed and that place has been left, the Presence of GOD is no longer theirs to enjoy. It is all a matter of the particular mode in which the omnipresent GOD gives Himself to be known.

If it be suggested that the Incarnate Presence is not solely confined to the rite in which JESUS Himself both officiates as Priest and gives Himself as Victim, the reply would seem to be that in reality there is but one Eucharist, that which is offered in heaven, and that what the Church on earth is doing from this earth-side is to penetrate into that invisible world of spiritual verity and participate in that one Eucharist.

No logical formula which fits the conditions of time and space can be transferred to fit the eternal sphere The Eucharist never ends. And thus it seems necessarily true that if the Bread and Wine, which have been set apart and consecrated to be the bodily instrument of CHRIST'S action on men and of the renewal of His indwelling in men, just as that Body of His which lay in Mary's arms and was nailed to the bitter wood, and was raised again on Easter Morning, was set apart for ever to be the instrument of His action on and in men—if this Bread and Wine thus consecrated to be used by Him in the fullness of His Incarnate Personality are stored up (or reserved, as it is commonly expressed),—the outward visible sign in space and time, the inward reality in heaven, and yet the two inextricably united in one Sacrament—it must mean something very great in the devotional life of a Christian. If we enter a Church where the Blessed Sacrament is reserved in a Tabernacle or Aumbry or Sacrament House, that vessel cannot mean, to begin with, less to us than the golden vessel meant to Israel which had the manna laid up before the Lord. We remember that it was GOD who ordered the manna to be reserved : " This is the thing which the Lord commandeth. Fill an omer of it to be kept for your generations ; that they may see the bread wherewith I have fed you in the wilderness " (Exod. XVI. 32). " As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept." That manna reserved in the golden vessel before the Lord proclaimed the faithfulness and mercy of GOD, and as the Israelite recollected it he must have worshipped and adored the lovingkindness of the Lord. To every Christian the Body broken and the Sacrament of the Blood outpoured speaks of the faithfulness and mercy of GOD in a far richer way. It proclaims to faith the living Bread that came down from heaven, the faithfulness of the Father who gave His Son ; it proclaims the Mercy in

the Incarnation, in the Atonement, in the Resurrection. It was the CHRIST who gave us the comparison between the manna and the Bread of Heaven. "Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down out of heaven that a man may eat thereof and not die" (St. John VI. 50). Even to those to whom the Real Presence is not in the Sacrament itself the Tabernacle in a Church must induce a form of recollection which should impel them to adore Him who gave That which the Tabernacle contains, which if JESUS had not become incarnate, had not lived and died and risen again, would not and could not have been there.

Or if we are thinking of those who believe that CHRIST cannot be separated from that through which He works, who do not doubt that He works through His broken Bread and consecrated Wine, even as He by His Spirit works through the water in Holy Baptism, they in their turn cannot believe less than this, that as He stood on the mountain side with food in His hands, waiting for His disciples to fetch it and distribute it, so invisibly He stands in that Church waiting for the need that shall send His priest to fetch the heavenly things to act upon the soul of Him who waits in expectant faith for the coming. And if He stands there invisibly, will they not kneel and adore?

But a fuller and simpler faith leads even to a richer devotion. CHRIST, we believe, cannot be separated from that through which He works, and He is therefore always veritably the Priest in every Sacrament. He uses the water in Holy Baptism and the oil in the Holy Unction, the human hand in Confirmation, and the human voice in Absolution. But in the institution of the Sacrament of the Body and the Blood He did not only say, as He so easily could have said when He blessed and distributed the broken bread, "Take and eat this"; and as He distributed the cup, "Drink ye all of this"; "This do in remembrance

of Me." Had He only said this we should have known indeed that He and none but He was giving us this food and drink of fellowship, fellowship with Him and one another, and that if it had ever proved necessary to reserve some of this food of fellowship for those who were absent from the feast it would be He Himself and none but He who gave it to those disciples. But the food itself, we should have known of a surety, was bread and wine, and no more than bread and wine. It would have been as in the water of Baptism a thing and only a thing, sanctified for a special purpose indeed, the mystical washing away of sin, but after it had been used for this purpose to serve no further use—a temporary instrument and no more, in no possible sense identifiable with Him. But He said, " This is my Body," " This is My Blood." A man's body and blood are his instruments indeed, but they are instruments in which he himself is found, and in some actions may be wholly found.

If one man's hand, for instance, comes into contact with another's body, the latter may say " John touched my hand," or he may say " John touched me." If the touch were an intentional touch, the touch of affection, he would be aware that the spirit or personality of the other had touched his personal self. So intensely are we intertwined, as it were, with our bodies, that what we do with our body in any personal relationship we do with our spirits, our very personal selves. " Someone did touch Me," said JESUS CHRIST when the garment clothing His Body had been touched. It was a touch of person upon Person, of spirit upon Spirit. Could it then possibly have been merely *things* which He gave to His disciples when he said " This is My Body," " This is My Blood," bread and wine unchanged and like any other bread and wine ; as if He had picked some of those lilies which He told them to consider and given them ? Must it not have been Himself, in a form in which they were able to receive

Him, that He gave ? If I can so identify myself with my hand that when that hand touches another's body I can say " I touched him," cannot our Lord identify Himself with the gifts that He gives so that the Giver and the Gift are one ? To a simple faith it seems that only an evasion inspired by presuppositions can refuse to take Him at His Word. But in all ages Christian people have believed that the Eternal Word, present indeed in every flower, but when incarnate, sacrificed, risen, glorified, present after another mode in the broken Bread and the outpoured Wine, is identified with what He calls His Body and His Blood.

Thus when those who have this faith, and in all simplicity taking JESUS at His Word can have no other than this faith, come within sensible reach of the Blessed Sacrament, they must adore Him there. Worship and faith are bound together. Where the Blessed Sacrament of the Body and Blood is found, there a door is opened in heaven, and those whose bodies are still in the sphere of sense-perception, knowing or seeing that the outward signs are in that sphere, seek to penetrate through the outward to the inward, through the earthly place to the heavenly place, through the Bread and Wine to the Body and the Blood, and through the Body and the Blood, unto Himself.

It is true, of course, that the primary purpose of this Self-giving is not that He may receive the adoration of the servants who are His friends ; the primary purpose is that He may bring redemption unto His people, that they who eat Him may live by Him. But the irresistible instinct of a Christian compels him to adore. " When He . . . bringeth in the firstborn into the world, He saith, And let all the angels of GOD worship Him." The primary purpose was not that the angels should worship ; the primary purpose was that the human race should be redeemed, but the

angels did worship for all that. In the Blessed Sacrament of the Body and the Blood He still brings His Firstborn into this realm of sense-perception, though He abides in heaven for evermore, and when we have the outward visible signs of His Incarnate Presence the Holy Spirit whispers within the believing heart, " Let all the company of the redeemed worship Him." In this faith and practice of the Sacramental Presence of the Incarnate GOD, here and now, a Presence not given primarily to be adored, but when given calling forth worship as inevitably as in the case of him who once blind, then seeing, at once added worship to his faith, " Lord, I believe, and he worshipped Him " (St. John IX. 38), we have given to us what exactly meets the needs of those whose intense faith in the immanence of GOD in nature has created a vast system of idolatry, deep rooted now for almost countless generations in the social and family institutions of India. The Divinity whom they find immanent is indeed conceived of mainly as non-moral power, and therefore they have no difficulty in focussing their worship on any natural object, tree or stone or animal, occupying themselves with the particular that so they may find the universal, but all the time as well aware as any Christianly instructed person that GOD is " everywhere." Or if they conceive of this non-moral Divinity (to whose unity the most unlettered peasant is ready to give lip-service at the same time as he believes in thirty-three crores of deities) as having specially manifested Himself in what are called " avatars," a word often mistakenly translated " incarnations," they offer their worship to images of these gods who are believed to have lived for a time upon earth and whose conduct as set forth in the Hindu Scriptures mostly outrage every canon of moral decency. But before they offer worship to those images they perform a consecration ceremony in virtue of which, so they believe, the very presence of the god is concentrated

in the image itself. The idolatry in all this springs purely and solely from their false conception of GOD, for belief in GOD'S immanence in the universe is an appalling and degrading belief apart from belief in His transcendence, and paves the way for belief in the immoral avatars whose images are devoutly worshipped all over India as containing the very Presence of the Deity Himself. "The heathen in his blindness" does not bow down to wood and stone as wood and stone, any more than the man whose sight was restored bowed down to a chemical combination of physical elements when he worshipped before the Flesh and Blood of JESUS CHRIST: what he was doing was to worship JESUS CHRIST Himself. What these Hindu worshippers are doing is worshipping a presence they believe to be there; only they have not merely inadequate but they have false and degrading conceptions of the GOD whom they believe to be there. The task of the Christian teacher in India is to proclaim the transcendence of GOD which carries with it the truth of His all-holiness, and to bring to men the good news of the Incarnation of that all-holy GOD, not merely a temporary appearance on earth at a particular period of history, but as an eternally abiding assumption of the same human nature, apart from sin, as that which all men have. As they have believed in the omnipresence of the non-moral Divinity, they are now taught to believe in the omnipresence of the all-holy GOD, in the person of the Creative Word, known in history as JESUS CHRIST, who is in the world and yet infinitely above the world, transcending the universe in which He is continuously immanent. As they have sought GOD in the consecrated image of human or other appearance in which they believe Him to have concentrated His Presence at a particular place and a particular time, an avatar representing the debased conception of GOD which the doctrine of immanence by itself teaches, so now they are taught that they

can worship GOD incarnate in JESUS CHRIST, all-holy and all-loving, who gave Himself to be sacrificed for them at a particular place and time; and they can worship Him still at a particular place and a particular time when the Eucharist is offered or when the Blessed Sacrament is reserved. It exactly seems to give them that for which they have been blindly groping. They have worshipped false images of GOD and thought GOD was in them; they are presented with the Veritable Image of GOD, for GOD is in CHRIST, and CHRIST is in His Body and His Blood. They have sought GOD'S Presence in tree and river, and thought of Him only as force and power; they are presented with the Creative Word, JESUS CHRIST, present indeed in tree and river because they are preserved in being by His will, but present as transcending all by love.

Of all bulwarks of faith in the Incarnation there is none which surpasses a lively faith in the verity of the Sacramental Presence as calling forth the worship of the believers in and lovers of JESUS CHRIST. India has conceived of avatars, but has never conceived of Incarnation. There is a constant danger that Indian Christians may be subtly drawn away from the fullness and richness of faith in the Incarnate JESUS to the belief that He was the best of the avatars. Language is frequently used which is compatible with the conception of Him as a pre-eminently good man in whom GOD was more markedly immanent than in others. But there is no one who worships and receives CHRIST as Incarnate GOD in the Sacrament of the Body broken and the Blood outpoured who does not have his faith in the Incarnation continually reinforced and enlarged. The practice of the Sacramental Presence of GOD fences, as nothing else can fence, faith in the central verity of our holy religion.

CHAPTER XVII

THE INCARNATION AND PRAYER

NO Christian can now think of GOD save as He is unveiled and disclosed in JESUS CHRIST. "He that hath seen Me hath seen the Father." Nor can he think of JESUS CHRIST, except as one to whom he has been mystically united by the Holy Spirit and thus taken up into the Life of GOD. The words "In Him we live, and move, and have our being," quoted by St. Paul from the Stoic Aratus, become charged with new force and meaning for those who are believers in the Incarnation. It is in the Life of the Blessed Trinity that we live and move and have our being. The Life of the Blessed Trinity is a life of Love, which means an eternal interchange of personal surrender of Self to Self, so that Each penetrates and possesses the Others, three Consciousnesses that feel and think and will and perceive as One. Into this Divine Life the Christian has been taken up. And so it follows that his prayer must always ideally be in heavenly places; he in CHRIST is surrendering himself to the Father in the power of the Holy Spirit. This surrender of the human personality to realize the mystic union that is in CHRIST, which gives us therefore a share in the Life of GOD, is the essence of Christian prayer. It was described in Chapter XV as a devotional revolution. For prayer in all other systems of religion is offered from earth to heaven, by man to GOD. GOD may come very near. He may be, as in the thought of the thorough going pantheist, permeating the universe and every atom in it, and so the prayer may be to a Power

not infinitely distant but immeasurably near. To most non-Christians, possibly even to Jews, and certainly to non-Sufi Moslems, prayer is a kind of telephoning to a far-away GOD, who although He be far away, can both see and hear His petitioners; "GOD is in heaven and thou upon earth: therefore let thy words be few" (Eccles. v. 2). To the thorough going Vedantist, whose sole aim is to realize that his spirit and the One Spirit are identical, not two but one, prayer, so far as it can be called prayer, is the process by which the illusion of duality is abolished. But the Christian's prayer is a revolution in devotion because it is offered not from without the Life of the GOD-head but from within. The Christian's physical body is on earth, but his spirit is in GOD because he has been united to CHRIST, the Word made flesh, the Word who is with GOD, the Word who is GOD. We know that St. Paul, for instance, was not infrequently as regards his body in earthly places which were the reverse of consolatory, and yet he tells us that he had been quickened together with CHRIST and made "to sit with Him in the heavenly places" (Eph. II. 6). This movement within the Life of GOD ("in Him we move") which is Christian prayer is accomplished alike in the whole Body as well as in its particular members. The Body, which is CHRIST'S Body, CHRIST Himself and all those who have been baptized into Him by the One Spirit, worships by presenting to the Father through the Spirit the perfect oblation of the Sacrificed CHRIST in the Eucharist, and by this oblation is sharing the inner Life of GOD in which the Son gives Himself to the Father in eternal love, a love which brought Him into the world of time and space to redeem sinful men. He who now gives Himself to the Father, in His Mystical Body the Church, is ever the Man, JESUS CHRIST, the Eternal Word, "the Lamb that hath been slain from the foundation of the world." Thus this revolution in human worship springs from

our knowledge of the Very Being of GOD, the Trinity in Unity, disclosed and given to us in the Incarnation and by the outpouring of the Holy Spirit. Creatures are verily and indeed called to share the inner movement of Love within the Life of GOD.

This change is plainly declared by CHRIST Himself, "*Hitherto* have ye asked nothing in My Name" (St. John XVI. 24). "Hitherto," that is, up to this time when the great purpose of the Incarnation is about to be completed by the Sacrifice, when the Son is about to give Himself to the Father in the new way, "through His own Blood" (Heb. IX. 12), which has been made possible by the Incarnation, when in His risen Majesty He is about to enter "the true Tabernacle" with "somewhat to offer" (Heb. VIII. 3); "hitherto" men approached GOD as best they could, often in sincerity and truth indeed, but in the weakness of their own frail spirits, conscious of their own infirmities, knowing not how to pray as they ought (Rom. VIII. 26); now, in this dispensation of the Incarnation and the Holy Spirit they pray in Him into whose Name they have been baptized, and, praying thus, move within the inner Life of GOD. In this Name, says CHRIST, His Body is to ask; "Ask, and ye shall receive, that your joy may be fulfilled" (St. John XVII. 24).

And for what is it that the Church is asking, and what is it that the Father gives, but Himself? As from eternity He has given Himself to His Word, His Other Self, so now He gives Himself to the Word Incarnate and all the members who are grafted into Him. This is the Father's response to the great corporate Oblation of the Church in the one Eucharist which never ends, in which the members on earth, living as yet in the process of time, join from day to day at the altars of the Church on earth. They seem to end their Eucharist with the "Missa est," but only seem; for there is no "Missa est" in heaven. "In

that day," says CHRIST, "that day," which is the day of His Ascended Glorified Life, "ye shall ask Me nothing" (St. John XVI. 23). "In that day ye shall ask in My Name: and I say not unto you, that I will pray the Father for you" (St. John XVI. 26). It must be because we are praying in CHRIST and CHRIST in us that He does not pray *for* us; it is because the Church is taken in Him into the heavenly life that He and His members pray as one. The intercession that He ever liveth to make for us (Heb. VII. 25) is the Eucharistic Oblation of Himself in which all His members are included.

It is this mystic union of the Incarnate Word and His members in the One Body, of which He is the Head, which has also revolutionized the Christian conception of pain and suffering. The often quoted saying that prosperity is the reward of the Old Testament and suffering the reward of the New is literally true. The Oblation of Himself which JESUS CHRIST makes to the Father is an Oblation of Love through pain, and if the members share in that Oblation they share also in the pain. So it seems to follow that the more CHRIST'S members are called upon to suffer the richer is the contribution of prayer they are empowered to make. The fruit of suffering is the power to intercede, and this is the greatest treasure that GOD can entrust to His children. We all shrink from it, but the Saints accept it and GOD uses it. This is why St. Paul tells us that he can rejoice in his sufferings. It is because these sufferings are not wasted, but they "fill up that which is lacking of the afflictions of CHRIST for His Body's sake, which is the Church" (Col. I. 24). CHRIST by His union with us makes His pain ours and we by our realized surrender of ourselves can make our pain His. In non-Christian systems of religion pain is punishment: in the religion of the Incarnation it is the mode of redemption whereby an Oblation of Love beyond price can be offered to the

Father by the CHRIST and His members. At the heart of this corporate offering is always the Crucifix. It is no wonder that St. Paul again and again recurs to it : " if so be that we suffer with Him, that we may be also glorified together " (Rom. VIII. 17).

That which has been described as a devotional revolution springing from the Incarnation is not only accomplished in the Eucharistic Oblation of the Whole Body the Church, when CHRIST the High Priest gives Himself as Victim, in love, to the Father ; it extends also to the secret life of prayer of every Christian. For each individual Christian, being one who is in CHRIST and has the CHRIST-life in him, is one who prays in CHRIST and has CHRIST praying in him. To be admitted into CHRIST's name is for each of us to have been admitted into the fellowship of His inward life. He teaches us indeed that His relationship to the Father is unique, as is recorded both in the Synoptists and St. John : " I ascend unto My Father and your Father and My GOD and your GOD," the " My " and the " your " being carefully repeated, and yet it appears at any rate a possible opinion when His disciples begged Him to teach them to pray and He answered " When ye pray, say ' Our Father,' " that He was uniting the " My " and " your " into one-embracing " Our." It is the Father of the Eternal Son ; and it is the Father whom we also are entitled to call Father, because receiving Him and believing in His Name He has given us the right to become children of GOD (St. John I. 12). " Our Father " may be in the prayer CHRIST's Father and the disciples' Father. This may be why the Church has never added to the Lord's Prayer the words which proclaim that we come to the Father in His Name. We do not conclude " Lead us not into temptation ; But deliver us from evil : through JESUS CHRIST our Lord." We claim our union with Him in the word " Our " ; we say " CHRIST's Father and ours ; we are not praying alone

but He is praying in us; not merely for us, not instead of us, but in us. If St. Paul can say "Not I but CHRIST liveth in one," each individual Christian can say "Not I but CHRIST prayeth in me." It is the synthesis of the "I" and the "Not I" which admits us into the secret of the nature of Christian prayer even as it admits us into the secret of the Christian life. All three Synoptists report almost exactly in the same language the words of CHRIST "If any man would come after me, let him deny himself and take up his Cross (daily), and follow Me" (St. Matt. XVI. 24; St. Mark VIII. 34; St. Luke IX. 23). St. Luke adds "daily," but that is practically the only difference. It is unfortunate that in common language the phrase "self-denial" has come to mean little more than the giving up of things we like with the design of practising self-discipline or charity. But to deny oneself in the realm of the spirit means infinitely more than that. It means the rejection of an independent individuality in order that it may be surrendered into the keeping of another, to be possessed and indwelt by him, and this Other is none other than the Supreme Personality, the Personality of our LORD JESUS CHRIST. For a Christian truly to pray is to deny himself; it is "I" and yet "not I." It does not merely mean that he has to give up time to prayer which as a "natural" man he would prefer to spend in other ways, nor that he has to make mental and spiritual efforts at concentration from which his "natural" disposition shrinks, though this is of course the case, but that he has to surrender himself willingly into the Name into which he has been baptized, so that he shall love what CHRIST loves, or rather that CHRIST shall love in him, that he shall will what CHRIST wills, or rather that CHRIST shall will in him. Prayer and life become blended together in him: "not I but CHRIST lives in me; not I, but CHRIST prays in me." And yet he remains himself; he who denies himself that he may

be possessed, indwelt by the Supreme Personality of CHRIST is still free to make his daily acts of choice; his self-surrender or self-denial leaves him able to choose day by day, and hour by hour, to take up his Cross and follow.

All this, of course, implies that prayer is for a Christian primarily the exercise of his sonship: the filial spirit moves out to claim fellowship with the Divine Spirit. It is the means by which he who is by right, through the glory of the second birth, a son becomes more and more in character a son. When people are perplexed about prayer and puzzle themselves as to how it can be right to ask GOD to change His will, or to pray for physical blessings when the reign of law is all-embracing; or when they are puzzled by the apparent lack of answer to petitions offered in faith and sincerity, the only adequate solution of the perplexities is found when they are lifted into a higher realm, when they pass from the lower sphere in which the petitioner beseeches as a beggar, "give me this," or "let me off this," into that lofty sphere of the Name of CHRIST, in which we let CHRIST pray in us, and letting Him pray in us set aside our own will, or lose it that we may find it in the will of the "Only" Son, and the will of the "Only" Son is the will of the Father.

And as in the case of the corporate Oblation of the Sacrificed Son and all His members in that unending Eucharist in which we share at the Church's altars on earth, there is necessarily pain in the offering, the pain of the members taken up into and included in the Passion of the Head, so also in the case of an individual son at prayer there must be travail-pain. For in a rebellious world in which sin still persists in strength, for a son to be surrendered to a father's will inevitably means pain. The name into which he has been taken is the Name of One who has wounds in hands and feet, not the name of an "Infinite who lies stretched in

smiling repose."[1] The essence of the temptations put before Him was that, being a Son, he might rightly expect to do the Father's will without pain, that He might win a world without suffering, that He might purchase a Church cheap without blood. But He scorned and rejected the vision as a lie. All visions of sonship realized without pain are still lies. We cannot convert India and the world without travail-pain, and we cannot build up a Church purchased with blood except with blood. This is inherent in our sonship in a fallen world. Very often we hear of the joy and sweetness of prayer, and there are times, often long continued, when prayer is joy and sweetness, for it is the Beloved Son in us holding communion with His Father. But there are times when the prayer of the son must be in agony and travail if we are truly in the Name of CHRIST. "And being in an agony He prayed more earnestly" (St. Luke XXII. 44), that is, with every power stretched to the utmost. Nor is this travail in prayer only due to the frailties of a weak nature finding it hard to pierce through the veils of sense into the inner, higher world of "the heavenly places." It is said, for instance, that it is impossible sometimes to pray in the hot weather in India, so great may be the exhaustion and languor of that "flesh" which CHRIST Himself described as weak, when He saw the failure of the three tired apostles to pray. The meaning of the travail-prayer goes far deeper, though there may be real pain in this weakness of the flesh. Nor is it only when CHRIST in a man wrestles for a soul, for a soul surely tempted or for a soul lost; for though CHRIST wins and rescues souls, not we, yet mostly He wins them in us; yet it is the CHRIST of the Agony and Calvary who so wins them, and some of His prayer-agony will be in us. Souls are not easily won. CHRIST praying in a man for others may call forth that sweat of the heart and of

[1] Emerson.

the spirit which is " as it were great drops of blood," and this is travail-pain.

But prayer in the Name of CHRIST may be prayer in pain for another reason. It is when the prayer has to be offered in darkness and not in light, when it shares the cry " My GOD, My GOD, why hast Thou forsaken Me ? " Of the words from the Cross this fourth and central word is perhaps that which we could least spare. It reveals to us why it is that those who are possibly most earnest are those who sometimes have to pray in a darkness which can be felt, when their hearts seem turned to stone, and there is no responsive warmth of love going forth to meet what even reason tells must be the love of GOD ; when the heavens seem brass and there is no voice or any that answers, and the great saving truths of our holy faith seem far-away, shadowy dreams without power to move, without power to convince and save. It may be that the Son—we use of course of GOD the Word the time-language which the Incarnation has made inevitable for us—was never more gloriously pleasing to the Father than when He cried " My GOD, My GOD, why hast Thou forsaken Me ? " and at that moment there was the pledge of the great harvest of souls. In some degree to every earnest man who knows himself to be mystically united to CHRIST, who strives to pray in the name of CHRIST and to let CHRIST pray in him, desolation will come ; but this consolation always awaits him, that in those hours it may be that prayer is most powerful, that though the darkness seems thickest the light of heaven is shining most brightly because CHRIST is indeed offering His travail-prayer in him, and in him " shall see of the travail of His soul and shall be satisfied."

CHAPTER XVIII

THE INCARNATION AND GRACE

GRACE is the word in the New Testament specially identified with the Second Person of the Deity in His Incarnate Life to express the richness of what we receive through Him. At the end of almost every letter St. Paul prays that the Grace of the LORD JESUS CHRIST may be with those to whom he writes. At the end of the most agitated of all his letters he expands the prayer that he may invoke the fullness of the Divine Name upon them, but even then he puts first " the Grace of the LORD JESUS CHRIST."

Yet it is not recorded in the Gospels that JESUS CHRIST Himself ever used the word. It is once used of Him by St. Luke: " The Grace of GOD was upon Him." No doubt the Evangelist was thinking of the beauty of His disposition and temperament and spirit, and perhaps even of form; for physical form permeated by spiritual beauty glows with attractiveness, and it may be that the Blessed Virgin Mary had told him something of what the beautiful lad looked like, but with the grave reserve which marks the canonical Gospels all he would tell us was, " the Grace of GOD was upon Him." Apart from this one use by St. Luke the word is not found in the first three Gospels.

The later choice of the word is plainly the fruit of the experience of Christians. They could find no other word which could express so amply what they discovered by experience that JESUS CHRIST was doing for them and in them. Just as they took stone and marble from the disused temples of the discredited gods

and put them to nobler use in Catholic sanctuaries, so they adopted this word from paganism, and filled it full with the sublimest meaning that any word could bear. Originally the Greek word signified something fair and beautiful which brought joy to the heart; indeed, it is possible that the Greek words for joy and grace have the same root; and so also they could find no other word which could so well indicate to others the joy and strength which were theirs in CHRIST.

The two apostles who especially brought the word into Christian currency and made it the characteristic word of God's gift in the Incarnation are St. John and St. Paul. The former's use of it is very striking. In the first chapter of the Gospel which proclaims the eternal nature and heavenly pre-existence of JESUS CHRIST, there are three great phrases which contain the word, and after this it does not occur again in the Gospel:—"Glory as of the only begotten from the Father, full of grace and truth" (I. 14): "Of His fullness we all received, and grace for grace" (I. 16): "Grace and truth came by JESUS CHRIST" (I. 17). The Evangelist is plainly teaching by his use of the word that Grace is JESUS CHRIST'S, not because He is a super-excellent man, an outstanding product of the human race, but because He is GOD made man, and it is the all-attractive beauty of GOD which shines through His human nature and is conveyed to us. Strangely enough, he does not speak of Grace in his Epistles save that in the second Epistle he greets the elect Lady and her children with, "Grace, mercy, peace shall be with us, from GOD the Father, and from JESUS CHRIST, the Son of the Father." But, if we were to accept the long-continued and ancient tradition which assigns the Revelation to the same writer as the Gospel, when he is lifted up in vision to contemplate Celestial Reality, again he speaks of Grace, from Him "Which is and which was and which is to come . . . and from JESUS CHRIST" (Rev. I. 4,5).

Finally, in the good-bye at the end of the book, the very last words in our order of the sacred canon, he writes, " The Grace of the LORD JESUS be with the Saints." There is a curious efficacy about closing words, and it may be even so with the last words of that great collection of writings through which GOD still speaks, to which the Church has not added a sentence since the canon was closed. The last word of the Old Testament as arranged in the English Bible is " Curse," " Lest I come and smite the earth with a curse." It ends with a note of tragedy and impending disaster; the race is perverted, poisoned and in disgrace. The last word of the New Testament is benediction; all the beauty and strength of GOD Incarnate are waiting for the human race; the curse has been removed; there is no longer impending disaster but impending glory. The Church is to be no longer a disobedient servant in disgrace, but having received " grace for grace " is to be like " a bride adorned for her husband."

St. John wrote his Gospel almost a generation after St. Paul had laid down his life, and by this time the word Grace had become fixed in meaning; it had come to mean the very personal life of GOD-incarnate given to us through the Holy Spirit. But in the letters of St. Paul we can trace it becoming gradually more and more charged with meaning. He uses it some eighty times, and we can imagine how he loved to use it in his sermons. In his farewell address to the Ephesian presbyters he says, " I commend you to GOD and the word of His Grace " (Acts xx. 32); it is the Gospel of the Grace of GOD to which he has to testify (Acts xx. 24). At first he employs it simply to express the kindness and love of GOD, which are offered to us quite unmerited by anything we have done; but little by little this unmerited kindness becomes entirely identified with the Gift of gifts, in which all other gifts are contained, the Gift of the Father's *alter ego*

His Veritable Image, so that Grace comes to mean JESUS Himself in His Divine power and human loveliness, acting on men and in men. He even uses the phrase, "The Grace of GOD" as a synonym for JESUS CHRIST: "The Grace of GOD hath appeared" (*epiphanied*), "bringing salvation to all men, instructing us" (Titus II. 11, 12).

Even in his earlier years when he is speaking of his call in the words, "When it was the good pleasure of GOD who separated me . . . and called me through His Grace," he must have felt that it was JESUS CHRIST who personally called him, and called him by name, "Saul, Saul."[1] Grace thus became to him JESUS CHRIST, GOD Incarnate, acting on him, dealing with him, transforming him.

We are accustomed in physical things to the thought of action from a distance; a powerful engine can send out vibrations which act thousands of miles away. But in the life of the spirit JESUS CHRIST does not act from a distance. Language is sometimes used which seems to imply that JESUS CHRIST, exalted to His Celestial Throne, countless leagues of space away, sends out in answer to calls for help some spiritual substance which is termed "grace," and can reach us here on earth; but where He acts, there JESUS is. The Grace of the LORD JESUS CHRIST is JESUS CHRIST Himself, present and acting upon us and in us.

There is one short passage comprised indeed in one verse, in which St. Paul uses the word three times (I Cor. XV. 10). A sense of his unworthiness has overwhelmed him, "I am not meet to be called an apostle"; but for all that he has not been left to himself, "By the Grace of GOD I am what I am." GOD, that is, has dealt with him in mercy and loving-kindness, and conscience tells him that he has responded: "His Grace which was bestowed upon me

[1] Compare St. John x. 3. "He calleth His own sheep by name, and leadeth them out."

was not found vain." The word is growing in meaning. It is not only that GOD has regarded him with living graciousness, but Grace has been bestowed upon him : the gift is becoming concrete and substantial. He goes on to say, " I laboured more abundantly than they all." But directly he sets up the " I " he shrinks back ; Egoism, he knows, blights work for GOD, and so almost in penitence he cries " Yet not I,"—for there is another " I," the " I " who called him on the road to Damascus, none other than the LORD JESUS CHRIST Himself— " but the Grace of GOD which was with me." The impersonal does not work in the life of the Spirit. In the space of one verse he rises from abstract quality to the conception of Personal Presence ; for the Presence of JESUS is the Grace of GOD.

Three times St. Paul uses the words " Not I," and each time in this self-denial he declares that it is the LORD JESUS who is present and acting. One occasion is concerned with counsel, which indeed amounts to direction, " I give charge, yea not I, but the Lord " (1 Cor. VII. 10). The second is concerned with action, which has just been dealt with above. The third is concerned with the Divine indwelling, " I live, and yet no longer I, but CHRIST liveth in me " (Gal. II. 20). This trilogy of Christian self-denial covers all life ; " so speak that the Grace of the LORD JESUS CHRIST speaks in you ; so act that the Grace of the LORD JESUS CHRIST acts in you ; so live that your life is hid with CHRIST in GOD." This and no less than this is the life of Grace conveyed to men through the Incarnation of the Word of GOD.

It was said above that JESUS CHRIST was never recorded in the Gospels to have used the word " Grace." Yet He is recorded to have used it, and it is St. Paul who is the witness of this. It is the more remarkable because the words our Lord used are quoted in the *oratio recta ;* the apostle gives the exact words which were spoken. St. Paul is revealing to us something

of the struggles of his inner life. He like everybody else was tempted to self-satisfaction when rich spiritual experiences were vouchsafed to him. He was no more free from the peril of egoism in his religion than the weakest Christian among us. He who would acquire humility must be ready to accept humiliations. No one becomes humble by making resolutions to be humble: he must make the resolution to accept humiliations. And so he says that "by reason of the exceeding greatness of the revelations—that I should not be exalted over-much, there was given to me a thorn in the flesh, a messenger of Satan to buffet me"; and again he repeats, so pressing was the temptation to spiritual pride, "that I should not be exalted over-much." Plainly it was some physical disease or illness—malaria or opthalmia or epilepsy, but we have no means of knowing exactly what it was. It is enough to know that he regarded it as a humiliation, that it deeply distressed him, and that he wished it gone. His thrice-repeated agonized prayer reminds us of our Lord's thrice-repeated prayer in Gethsemane in His distress: "He left them and went away, and prayed a third time, saying again the same words" (St. Matt. xxvi. 24). To St. Paul there came the answer; literally translated in almost the order of the Greek words, it was this: "Sufficient for thee is My Grace: for strength in weakness is being accomplished" (2 Cor. xii. 9). What can this Grace be but His own Presence and His own action operating now, since He was glorified, through the Holy Spirit? St. Paul's limitations and weakness persuade him that the work is suffering; and if he has to balance an occasion of humility with what he thinks to be an occasion for wider and more effective service, is it any wonder that he is willing to risk the danger to humility and to choose the service? So he prays that the weakness may be removed, that he may be a more valuable instrument, that his journeys may not be

delayed while he tosses in fever, that his proclamation of the Gospel may not be ineffective because he has a splitting headache. "I besought the Lord," he says. The answer comes that his task is to surrender himself to the action of CHRIST, that this very weakness offered in sacrifice is a rich Divine asset. Better than offerings of millions of gold is the absolute gift to CHRIST of an abandoned self, for then CHRIST unhindered can work and accomplish His will. "You cannot do much with three shillings," said someone to St. Teresa. "True," said she, "with three shillings there is little that can be done; but with GOD and three shillings there is little that cannot be done." Grace can only come in fullness where self has been abandoned. Most Christians are tempted to believe, "With CHRIST's help I can accomplish much; with CHRIST's help I can do this work or that," but the emphasis may all the time be on the "I." CHRIST shall help me, and *I* shall do the work; it is *my* work, *my* school, *my* parish, *my* diocese. But CHRIST says to us, "Give Me your weakness and insufficiency, your bad illnesses and your racking headaches, even your mistakes and failures, and I will work." That is Grace.

But St. John has a phrase concerning Grace which is unique in the New Testament He says that "We all received . . . grace for grace" (St. John I. 16). What can be the meaning of this? An illustration may help to open it out. "I have been asked," writes Bishop William Temple, "how I should put this before simple people," that is to say, what happens to them when they receive the Holy Communion. . . . "I should say something like this. 'When in faith you receive the Bread and Wine you receive the LORD JESUS CHRIST into your soul as truly as those who opened their doors to Him in Palestine received Him into their homes.'"[1] To receive the LORD JESUS CHRIST into the soul might have been expressed by

[1] A note at the end of Chapter XIII of *Christus Veritas*.

saying that Grace had been received into the soul. But how is "Grace for Grace" received? When people opened their doors to JESUS CHRIST in Palestine and He entered their homes, undoubtedly the outward Form of the Saviour occupied so much space in each of their dwellings. In that sense each of them had received Him equally and alike. He was alike in the house of Simon the Pharisee and that of Zacchaeus the publican. He was alike in the house of Caiaphas, the high priest and that of Matthew, the new disciple. He was also in the house of Mary and Martha and Lazarus. Yet no one could possibly maintain that they had all received Him in equal degree and after the same manner. The difference was very great, in some cases almost immeasurably great. And plainly the reason is this: to receive a person is vastly more than receiving his outward form; when person meets person their spirits actually touch; it may be quite a casual touch of persons who have no particular knowledge of or care for one another, a passing touch and no more; it may even result in a quick recoil of spirit from spirit, as where incongruous or hostile personalities come into contact, say Caiaphas and CHRIST. Or when love and understanding and sympathy are there it may be far more than a passing touch, it may be a kind of penetration rising to a close embrace of spirit by spirit. A lover searching for his beloved goes into a room where a stranger is sitting; the stranger is undoubtedly present to him. He leaves the room and goes into another and then he finds her whom he sought. Again she also is present to him; how great the difference! In this case it is not merely the casual touch of spirit on spirit, but penetration of spirit by spirit, bringing rest and joy and strength. It follows, therefore, that as men grow in the knowledge and love of JESUS CHRIST, so they grow in the capacity of receiving Him, so can He act more fully upon them. As of His fullness they receive more and more, so it

must be that they are receiving "Grace for grace." Simon the Pharisee, whose reception of Him was real indeed, and yet was but a touch of spirit on spirit, and may be was even followed by recoil, might become a Zacchaeus, a penitent with whom CHRIST could deeply and lovingly deal. It would then be "Grace for grace." Or Zacchaeus might have become His intimate companion and disciple, a Matthew, and then the Presence would have become still more to him because his capacity of reception would have become greater. Again it would be "Grace for grace." There were Martha and Mary and Lazarus. The first time they received Him into their house they received Him in all true reality; there was Grace, for He was present and dealt with them. But the second and third and subsequent times He came, without doubt the Presence penetrated deeper and deeper. It was "Grace for grace."

No personal presence and action can ever be static, a sort of fixed quantity, in relation to other persons. Just because it is personal it may ever be becoming more real as men lay themselves more and more open to it. "By Grace have ye been saved through faith" (Eph. II. 8). It is CHRIST'S presence and action that saves us and makes us whole, but it is our response which continually should be making us more receptive, so that it may be "Grace for grace."

CHAPTER XIX

THE GRACE OF HOLY COMMUNION

IF we ask a reasonably well-instructed Christian child why JESUS CHRIST came into the world the probability is that he will answer, "He came to die for us." The answer is of course profoundly true, and the fact a child almost instinctively puts the death first is a witness to the central place which the Cross takes in the Christian Gospel. But a more accurate way of expressing the essential purpose of the Incarnation is to say that He came to communicate His life to men. "I came that they may have life and may have it abundantly" (St. John x. 10). The very moment indeed after He has said this He spoke of His death: "I am the good shepherd; the good shepherd layeth down his life for the sheep." The purpose of the Incarnation is to communicate life, but in a sinful world the only way in which that life can be communicated is through the death of the Incarnate. St. John describes this life as eternal life: "GOD gave unto us eternal life, and this life is in His Son; He that hath the Son hath the life, and he that hath not the Son of GOD hath not the life" (1 St. John v. 11, 12). Both St. John and St. Paul agree in teaching that a Christian is one who may either be described as having the CHRIST-life, which is eternal life, or as being in CHRIST, and thus simply repeat and enforce the teaching of CHRIST Himself, "I in them, and Thou in Me" (St. John XVII. 23). There is no conception of a Christian in the New Testament other than that of one who shares the eternal life of GOD because he has

been made a member in particular of the Body of CHRIST.

Nor is any Christian left in doubt as to whether he has attained here and now to the status of one who is in CHRIST, partaker of the life eternal. He is not left to build his assurance of this on the shifting sands of his own changeable emotions. His conviction is based on the Covenant of GOD. All the fixity and security which were divinely attached to the Old Covenant have been transferred to the New. Over and over again GOD is represented as remembering His Covenant: "He hath remembered His Covenant for ever" (Ps. CV. 8); "My Covenant shall stand fast with him" . . . "My Covenant will I not break" (Ps. LXXXIX. 28–34). It follows that if "in one Spirit we were all baptized into one Body" (1 Cor. XII. 13) and that body be "the Body of CHRIST" (1 Cor. XII. 27) we are assured that we are now in CHRIST unless we have separated ourselves from Him by deadly unrepented sin.

Now a common way of teaching people, which most of us have heard again and again, is to tell them that as after bodily life has been given in birth, it must be constantly and regularly sustained by physical nourishment; so we should anticipate that spiritual life when once it has been given must be constantly and regularly sustained by spiritual nourishment; further, that this expectation that GOD would provide the spiritual nourishment has been realized in the gift of Holy Communion, and Holy Communion is taught as GOD'S appointed way, His covenanted way, of renewing and sustaining the CHRIST-life in us.

Or it is sometimes expressed in this way: Our bodies are alive to-day simply because we have done to them what is demanded by physical laws, and have regularly fed them with food; or, to put it simply, we have done what GOD has told us to do when He implanted natural appetite in our bodies. Nor can we

eat what we please : we can only eat things in which has been put the power of life. In the same way it is suggested that our souls can only continue to live by obedience to the law of GOD which demands that they shall be regularly nourished and sustained by that in which He has put the power of spiritual life, the Sacrament of the Body and Blood of JESUS CHRIST.

But the analogy does not really hold good when it is put in this form. For this grave difference must be noted. The life which is given to the spirit of man at his second birth is eternal life, of its very being incorruptible, immortal, unchangeable. How, then, can the Life of GOD be nourished or increased or strengthened ? Lost, of course, it may be, for GOD and deadly sin unrepented of cannot be together in the same heart ; but whilst a soul possesses the CHRIST-life, how can the eternal be renewed ? Does the CHRIST sustain the CHRIST ?

The answer, of course, lies in the truth that when we speak of the life of CHRIST we are not thinking of a spiritual thing or force or power : we mean His own Personal Self ; and when we speak of this life given to us in the Sacrament of the Body and the Blood we signify that CHRIST in His Divine-humanity, always personally present in us, is now acting on us, personally dealing with us in the different ways in which we need Him. When He was present amongst men with His own Personal Presence in the " days of His flesh," from time to time He dealt with them through His Body according to their needs ; so now in the dispensation of the Spirit personally present in the soul, He deals with that soul who has communion with Him in the Sacrament of His Body and Blood according to his needs. The Blessed Sacrament is CHRIST in action on us through His Body and Blood. He who ever indwells us acts on us specially when we seek that action, at each communion giving to us just what we need from Him at that hour of our life. It is not that

the CHRIST-life needs to be nourished and sustained, for the CHRIST-life is eternal life, but that this eternal life which is the Incarnate Life of JESUS, the very Personal Life of JESUS, deals with us, enlightening us, encouraging us, strengthening us, fitting us for this task or that, enabling us to bear this pain or that sorrow, giving us this fruit of the Spirit and that, in the hour of departure putting the Everlasting Arms around the spirit, lifting up the lamp that shows the path of life through the darkness of the valley of death.

Probably a more adequate way of describing the Holy Communion would be to say, not that it is the appointed way of constantly renewing and sustaining the CHRIST-life in us, but that it is CHRIST Himself presented to us in a form in which we are able to receive Him, that it is CHRIST Himself through His Incarnation dealing with us "day by day" (St. Luke XI. 3) through the "daily bread" which is His Very Body.

If we seek an analogy of the relation between the indwelling Presence of CHRIST, which is ever the hope of glory in His faithful, and that which is given to us at each Communion of His Body and Blood, we should seek it not so much in the relation which is between physical food and physical life but in that which is between person and person. True, we shall have to think first in terms of the outward and then pass to the inward. When some strong good person dwells with others his very presence in the home is a source of strength and gladness to them; but from time to time that presence is manifested in definite action in which the body plays its part as the channel of the personal self; it is through his body that he, already present, gives himself at special junctures to those among whom he dwells.

Every analogy must be seriously imperfect, but this may serve to help us to realize that the CHRIST within

us does not come and go, abiding with us for a brief period and then absent till our next Communion, but that present in us, our hope of glory, He deals with us who live in time-conditions, living from day to day, and deals with us in our Communion according to our several necessities.

No one can read St. John VI. 27 to end without noticing how the word "life" runs throughout the whole like a thread of gold, and also how JESUS, the Teacher, keeps passing from the conception of the gift of a Thing to the conception of the gift of a Person connected with that Thing. At first it is "the food which abideth unto eternal life, which the Son of Man shall give unto you" (VI. 27): food is a thing. Then the food is described: "My Father giveth you the true Bread out of heaven": again bread is a thing. Then comes the transition from the Thing to the Person: "The Bread of GOD is He which cometh down out of heaven, and giveth life unto the world" (VI. 32, 33). When the hearers petition for the gift of the thing, "Lord, evermore give us this bread," the answer identifies the Thing with the Person, "I am the Bread of Life" (VI. 34, 35).

Again the Thing which is to be given, already identified with the Person, is further described: "The bread which I will give is My flesh, for the life of the world" (VI. 51). The Person plainly is a Sacrificial Victim. And, as though to dispel all doubt that the Gift, who is a Person, is given as a Sacrificial Victim, the thought of the blood is abruptly introduced, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves. He that eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day. For My flesh is true food and My blood is true drink. He that eateth My flesh and drinketh My blood abideth in Me and I in him" (VI. 53-56). But again there is the swift transition

from things, for flesh and blood by themselves are things, to the Person: "He that eateth Me, he also shall live because of Me" (VI. 57).

Thus we are prepared for what He teaches us at the end, when He gives us the one key to the interpretation of the whole, "It is the spirit that giveth life; the flesh profiteth nothing" (VI. 63); "think," that is, "of the gift as a Thing, and only a thing, however sacred, however symbolical, however allegorical a thing, and it profiteth nothing; think of the Thing as identified with the Person, as the Person giving Himself in that Thing, and thus and thus only it is the spirit" (i.e. the essential personality) "that giveth life."

No one could be so lacking in spiritual insight as to suppose that the gift of His flesh and blood in Eucharistic Communion exhausts the whole of the riches of His Self-giving as the Bread of Life, or so rash as to deny that His Personality may act on persons at other times and in other ways so that they both "eat" and "live." But on the other hand is there any lover of CHRIST, reading both St. John VI. and the records of the institution of the Holy Communion in the Synoptic Gospels and in St. Paul, who would not be convinced that He who spoke of Himself as the Bread of Life, who told us that His flesh was true food and His blood was true drink which men must eat and drink to live, and afterwards "in the same night in which He was betrayed" blessed bread and wine, saying, "This is My Body, This is My Blood . . . eat . . . drink,"—is there any who would not be convinced that He had thus pledged Himself by "a covenant commanded for ever" to come to His servants in that "true food" and that "true drink" of the Eucharist, and there and then and thus give Himself to them?

In the changes which history has brought about in our Prayer Book it so happens that this transition from

Holy Thing to Holy Person, and the thought of the Person's giving of Himself in the Thing, are exactly set forth in the words with which the priest is instructed to deliver " the Bread to anyone " in Holy Communion. He has first to say, " The Body of our LORD JESUS CHRIST which was given for thee . . . Take and eat this in remembrance that CHRIST died for thee." There is the Holy Thing. Then the thought passes from the Holy Thing to the Holy Person given : " Feed on Him in thy heart." The communicant feeds on the Person of CHRIST, and eating Him also lives because of Him : the same Person who is already present in his heart deals with him through His Body, acts on him according to his needs. His needs, indeed, are manifold, and that perhaps is why St. Peter speaks of " the manifold grace of GOD." The one CHRIST deals with me in each Communion as I need Him then. Perhaps we do not realize enough how literally true it is that personality feeds on personality, and grows and is enlarged solely through intercourse with and penetration by other personalities. A self-enclosed individual is necessarily stunted and sterile.[1] We must be drawing sustenance from other persons if personality is to be realized at all. Just as our bodies must have contacts with and must be penetrated by other substances having some kinship to the body,

[1] See page 75. An interesting illustration of how personality cannot grow unless it feeds on personality is found in the case of two little Indian girls in the Midnapur district of Bengal who were carried off in infancy a few years ago by a she-wolf and suckled by her. They were found after a period of years, and taken care of by an Indian priest and his wife. One soon died ; the other physically thrived. But what we should call the personality of this child seems almost hopelessly atrophied. It does not begin now from the point when it first lost its human guardians, but seems stunted and unable to grow. Having no contact with human personality for so long it seems unable to draw from them now what other children would do. The idea that a child brought up amongst animals, as Mowgli in Kipling's *Jungle Book*, would retain the marks of human personality seems to be a mistake. Other persons are necessary to the growth of personality.

or as doctors would say, must grow and be sustained by metabolism, so must personality be nourished by the constant interaction of person on person. As man's personality is a pale reflection of GOD'S, the created sharing something of the Uncreated, we can only become our true selves when we surrender ourselves to be dealt with and to be penetrated by the Supreme Personality of GOD. Human personalities can do much for us, but it is the Supreme Personality who is our crowning need.

It has been pointed out that the Incarnation has revolutionized our life of prayer from the man-ward side. We offer now, and must always and invariably offer, through JESUS CHRIST, GOD and Man. Daniel's prayer cannot suffice a Christian. The penitence of Manasses is not the penitence of one who knows that he is in part responsible for the wounds of the Crucified. He that is but little in the Kingdom of GOD is greater than St. John Baptist in the power that he has of approaching the Father in the Son.

But the Incarnation has also revolutionized the life of grace, that is, it has given us the new mode in which the Word of GOD now comes and deals with men. Again and again we read in the Old Testament that a prophet was convinced that the Word of GOD had come to him. He appealed to a definite experience which he could account for in no other way. An impression had been made upon his spirit which he was confident was not self-produced. The Word of GOD had come and dealt with him. He lived a life of grace, but that grace was not given after the mode of the Incarnation.

In this present glorious dispensation of the Spirit the Word of GOD still comes to men, to all who will receive Him, but it is the Word made flesh, and He comes in the sacramental mode which He Himself has ordained as the mode of the Incarnation perpetuated among men. The communicant in the Body and Blood is greater in his privilege and opportunity than Isaiah,

who saw in vision "the Lord, high and lifted up." For the communicant not only sees but he receives, and what he receives gives him the penetration of his personality by the Personality of the Supreme: he eateth Him and so he lives because of Him. The Incarnation has revolutionized the life of grace.

CHAPTER XX

THE INCARNATION AND MEDITATION

"IT is the spirit that giveth life; the flesh profiteth nothing" (St. John VI. 63). These words of our Lord, quoted in the preceding chapter, which almost end the discourse of the Bread of Life, are the key to the interpretation of all His sacramental teaching. The Sacraments give GOD-incarnate in action on us, a Personal GOD-made-flesh nourishing our personalities on Himself. He uses things, water, oil, bread, wine, man's hand or voice, etc., but only in the Sacrament of the Body and the Blood is the Person given in the Thing. Language would be either meaningless or deceptive if a living Person could speak of His Body and Blood and yet be absent from the very vehicle of His Personality. Therefore it follows that no question can rightly arise as to what that Body is which He gives, whether after the outpouring of the Holy Spirit it be His glorified Body and not That He gave on the eve of His Crucifixion, or whether it be the Body in the same sense in which St. Paul speaks of "the Church which is His Body" (Eph. I. 22, 23), which seems a very strange suggestion. What intensely matters to the Christian communicant and worshipper is that He who comes in that Body and Blood is that same Person who was born of Mary, who died on the Cross, who rose again and is glorified, Man as well as GOD for ever and ever.

In the sentence following that already quoted CHRIST goes on to add: "The words that I speak unto you are spirit, and are life." Words are a form of intercourse between person and person; but they are

far more than only a channel of instruction or information: they may be the means by which spirit touches spirit. When our Lord spoke to His disciples or to any who had ears to hear, His words did not merely put into their minds knowledge of truth of which they were previously ignorant, but they were also the medium through which His Personality touched theirs. Words which are spirit and life are media of the close contact of person on person. Even a passing greeting between two friends who meet: "It's a fine day," or "How are you?" is the medium of a slight contact between spirit and spirit. The information is needless, and there is no answer required to the question, for the speaker passes on, but the word had had spirit and life just so far as it was the medium of the touch of person by person.

Now in meditation we are seeking to realize the Presence of GOD, to contemplate Him, to hear His words, and to be entirely conscious that it is the Word of the Lord who has come and touched us by words which are spirit and life. But the same revolution has taken place in the mode of the Christian's meditation as in the Christian's communion. Men meditated and the Word of GOD came to them before the Incarnation. No one can read of the inner life of devout Jews or of the great Neo-Platonists, or we may say of sincere Sufis or even of the Vedantists who reject the Advaita philosophy and maintain that the "Imitatio" represents their spiritual creed, without being convinced that "the Spirit of the Lord hath filled the world" (Wisd. i. 7). But the GOD whom the Christian receives in his Communion he knows to be the GOD who was made flesh, and the GOD whom he contemplates and to whom he listens in his meditation, is He who on earth said "He that hath ears to hear, let him hear," and who still through His Spirit is calling on men to listen to the Son of Man. The Spirit is given to interpret to us the Son, and the Son is given to

interpret to us the Father, so that when by the help of the Spirit we contemplate and listen to the Son we are also contemplating and listening to the Father. Since the Incarnation we must seek the Father, not directly, but in the Son, for " no one cometh unto the Father, but by Me " (St. John XIV. 6).

Thus, as has been suggested, it follows that the Christian's mode of meditation is completely changed. It is now practically directed solely to JESUS CHRIST. The way of meditation is now intensely positive for the Christian; the negative way of meditation is abolished. He still contemplates the Eternal, but no longer under such an image as, for instance, is set forth in the familiar lines:

> " I saw Eternity the other night
> Like a great orb of endless light
> All pure as it was bright."

For he contemplates the Eternal in JESUS CHRIST and listens for the words of Eternal Life from JESUS CHRIST, and JESUS CHRIST is for ever and ever He who was born and suffered and died and rose and reigns. Concentration of spirit on abstract Perfection or abstract Holiness, or, as the best Hinduism would teach, on True Existence (*Sat*), Knowledge (*Chit*), Bliss (*Ananda*), is not his endeavour. He does not try to repel from his consciousness every concrete image so that his spirit is a vacuum waiting to be filled with Uncreated Light or to be rapt into GOD; rather he occupies himself with the Incarnate CHRIST. His spirit is not by severe exercises of concentration reduced to a negation, but these exercises of concentration are directed to the realization that through the Holy Spirit CHRIST Himself dwells there.

Possibly for many their first efforts and attempts at meditation should be concerned in the positive apprehension of the truth of the indwelling CHRIST. The conception is not difficult to grasp that we dwell in CHRIST as members of a Catholic Society, as limbs of a

body, or as branches of a vine, and that we have a share in the activity of the Body when the Church, which is CHRIST and His members, offers the Holy Sacrifice or does service to mankind. We have become used to the idea of individual members working through the whole, and the whole through individual members. We have indeed to make an effort to keep this moral union in vigorous being, and therefore it is that CHRIST says "Abide in Me," i.e. make an effort to abide. But the other side of the relationship, the mystic indwelling of a Personality who became Incarnate, who is the very same as He who trod the shores of the Lake of Galilee, who hung on a Cross on Calvary, who walked in the Garden of the Resurrection, the blessed truth that CHRIST is in us ("and I in you") as well as we in CHRIST, can only by meditation become realized as our own.

"Great," says St. Paul, "is the mystery of godliness." Great, that seems to mean, is the secret, now disclosed, of being utterly good, of becoming like GOD in character. But at once in the next sentence, he speaks of Him who was manifested in the flesh, who has all the experience of the Incarnation, brought close to us. It was as though he told St. Timothy to teach his people that the secret of goodness was companionship with perfect Humanity, and that this Companionship was both from without themselves and from within. This is why these two indispensable activities of the spiritual life, communion and meditation, must always go together. He who comes to us and deals with us in our Communion comes from without, but He whom we strive to recognize as indwelling is within. It is the blessed task of him who meditates to realize the interaction of these two modes of the Presence. Perhaps by way of illustration we may think of our Lord after His Resurrection coming to deal with one who truly loved Him, say with St. Peter on the shore of the lake. A Presence after a

mode which was not his before that morning, was given to him: he knew it at once when he heard his friend of clearer insight say "It is the Lord." The Lord came to him from without and dealt with him from without as a penitent is dealt with. But surely before that Presence was thus given there was a Presence in his heart, a Real Presence of a Personal loving Lord, and in that fellowship between the penitent and the Lord, both without and within, there is a type of the glorious union with their Lord that is open to all Christians in the blending of the twofold Presence through meditation and communion.

To seek in meditation the CHRIST within is to respond to His invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest . . . ye shall find rest unto your souls" (St. Matt. XI. 28, 29). "My people shall rest in quiet resting places" (Isa. XXXII. 18), but the promise is not fulfilled only by the provision of retreat houses which may indeed be "quiet resting places," but by the continual withdrawal within the spirit to find and recognize CHRIST there. What makes a spirit unquiet and restless is not outward turmoil but lack of simplicity and unity within, and this simplicity can only rule in the spirit of man when he knows that he carries within him the Guardian of his Peace. The Christian religion is presented to us as a way of peace, as in the delicious words, "The tender mercy of our GOD whereby the Dayspring from on high hath visited us . . . to guide our feet into the Way of Peace." And it is just because it is the recognition of a fact, the fact of CHRIST in us, that this interior quiet is wholly positive, and not negative: it is not insensateness, but surrender to a living Lord within.

For a period the practice of auto-suggestion had great vogue amongst many Christians; sick people and others were taught to suggest to themselves when in a passive receptive state that physical recovery was

within their power, and it is more than likely that most of us have resources of health within us which can only be unlocked by believing that we possess them. But even in the physical sphere the power of auto-suggestion has definite and narrow limits, whilst in the life of the spirit it has no place at all. Suggestion has a very great place, but it is not "auto-suggestion" but GOD-suggestion, or as it had better be called, meditation on the CHRIST within. When St. Paul calls on Christians to be strong he does not remind them of the resources of their own strength waiting to be used, but he says "Be strong in the Lord and in the strength of His might" (Eph. VI. 10), that is to say, he reminds them of the resources of the CHRIST who dwells within them.

In meditation then we try to dig down into the depths of the spirit that the seed which is the Word may have room to live His hidden life within, and live there as the dominating Director of the outward life, even though often He may be concealed from our own immediate consciousness. We are told that we may have hidden motives, veiled from ourselves, which all the time are controlling us: the Christian seeks by meditation to let the Word go deep down and be that "hidden motive," that It, or rather He, may be in those hours and occasions when we act and speak in haste or instinctively the directing Principle of the life.

Quiet and depth always mean receptivity. GOD is the great Giver, and His supreme gift is the Word Incarnate, but we men are not great receivers. The higher and nobler and more godlike is the gift, the greater and deeper is the need of capacity to receive.

But although quietness of spirit is the first fruit of meditation, it is not its end. "Be still then, and know"; we know because when He speaks we can hear. "Words of wisdom are heard in quiet." Our Lord, who is the Wisdom of GOD, laid the greatest stress upon the capacity of inward hearing. He sadly

lamented the inner deafness of the people to whom He had first come in His Incarnate-life. "Why do ye not understand My speech? Even because ye cannot hear My word" (St. John VIII. 43). He traces the inability to hear to the absence of, or it may be the neglect of, the Divine Presence within the spirit: "He that is of GOD heareth GOD'S words." To be "of GOD" here cannot refer to origin; it must be spoken of those who are consciously drawing their life from GOD; "Ye therefore hear them not, because ye are not of GOD" (St. John VIII. 47). When our Lord calls upon us to love our enemies, He calls upon those who "hear," for it is only those who hear CHRIST'S voice who could possibly love an enemy. "I say unto you which hear, Love your enemies" (St. Luke VI. 27). The very mark of His own people is this: "the sheep hear His voice" (St. John X. 3).

This hearing in meditation will mean that we no longer only accept with our minds what CHRIST has said in the past, but we shall realize that He is speaking now to us, and our acceptation of His words will not merely be an intellectual conviction that they correspond exactly with the reality of things, but they will become food whereby our spirit is sustained from day to day, as by words proceeding out of the mouth of GOD. They will have become to us "spirit and life," the speech of One who inwardly touches and handles us while He speaks. Day by day it is good after Communion to take one of CHRIST'S words, and then withdraw within to listen to Him speaking it within. He who speaks to us is the CHRIST of Bethlehem, of the Wilderness, of Nazareth, of Capernaum, of the Mount of Transfiguration, of the Upper Room, of Gethsemane, of Calvary, of the Resurrection Garden, of the Ascension Hill over against Bethany, and though now abiding in the glory of His Enthronement He still speaks to us at one time from the wilderness and at another from the Cross, at one time from the Cradle and at another

from the Throne. All this is involved in the fact of the Incarnation. He is the Eternal Son and the experiences of the Incarnate-life are abidingly present to Him; they are eternally His; and in our meditation we contemplate them in Him now, and He calls to us not only from heavenly places, "Come unto Me, where I sit on the Right Hand of the Father" (though even there we do now ascend), but "Come unto Me in the Garden of the Agony, Come unto Me fastened to the Cross." This is the distinguishing mark of the Christian's meditation. He contemplates and listens to a living GOD speaking to him in a living CHRIST present in him through a living Spirit, bringing all this to his remembrance.

Innumerable are the ways, of course, in which the Spirit's operation in the work of meditation may be illustrated. When the soul seeks CHRIST within and hears Him say "Which of you convicteth Me of sin?" (St. John VIII. 46) it remembers that we already carry perfect sinlessness within us; not our own, indeed, but His. By an almost incredible act of condescension the stainless Spirit of JESUS touches, enfolds and penetrates our sin-stained spirits. We may still be imbued with pride and selfishness and jealousy, but His sinless spirit embraces ours: "Ye know that He was manifested to take away sins and in Him is no sin" (I St. John III. 5). Only the Sinless could take away sins, and He does it by the peaceful penetration of the sinful by the Sinless. In our communions we are feeding on sinlessness, and in our meditation we are listening again and again to the Sinless, touching us with His words which thus become to us spirit and life.

Again, when we hear Him say to those whom He summons to the following of Himself, "Let him deny himself," the soul remembers that thus it is being called to live the life of GOD, for the essential mark of that Life is Self-emptying. GOD is ever emptying or denying Himself. Of this Self-emptying we have the

stupendous expression in the Incarnation when the Eternal Son renounced for a period the Divine glory and the Divine state and entered the human state and the human mode of living. When in his meditation the Christian hears this voice within, " Let him deny himself," he knows that he has within him the completest expression of the Divine self-denial by the indwelling of the CHRIST, and that therefore he can tread the one and only path to joy and peace and bliss. He has to be emptied of all desire to be somebody, of every form of self-assertiveness, however subtle, of the desire even for just appreciation. And as the CHRIST-presence penetrates into the depths of his being, so this self-denial is to penetrate into the depths of his personality, reaching even to spiritual activities and aims. He may have to be emptied of the subtlest of all pride, the seeking for himself to attain the higher altitudes of the prayer-life, the longing, it may be, to share something of the experience of a St. Teresa for its own sake, the desire to be a " Saint." The one and only desire he may have, and this he may have with all the intensity of which his nature is capable, is to be utterly at GOD'S disposal, to be entirely emptied for His inflowing, to be ready for what He wills, to be dealt with, to be used, to be laid aside, to be active, to be passive, to be given the work of a sweeper or the work of an archangel. In our communions we feed on self-denial, in our meditations we listen again and and again to the voice within, " Let him deny himself," and as we listen and learn He increases and we decrease.

Again, we may illustrate the Spirit's operation as the soul meditates upon the Incarnate, uttering within it the words " that the love wherewith Thou lovedst Me may be in them and I in them " (St. John XVII. 26). CHRIST calls to the soul to come to Him in the Upper Chamber just before He goes into the Garden of the Agony. This love wherewith the Father loved the Son is the primal archetypal love from which all the

love in the universe has sprung, the Central Fire from which all the flickering lights have taken their being. That very identical love is to be in us, and being in us is the one genuine love which can never die away. It is what St. Paul calls "love unfeigned," the actual Love of the Eternal GOD, the eternal Love of the Father for the Son. Created spirits are to be the channels by which that Love reaches mankind, and when this happens the corollary must follow; "and I in them," says JESUS CHRIST. If it be none other than the eternal Love of the Father which is in us, that Love has for its eternal Object the Son, and therefore where the Subject is, there is also the Object, there is the Son who has for ever entered our human nature. Thus this Love never burns out; it is not weary in well-doing; it does not seek after appearances; there is no consideration of how its manifestation will appear to another; its patience is inexhaustible; seventy times seven is its numerical way of expressing its limitless capacity to forgive. This tireless Love of GOD, the Love which CHRIST prays may be in us, is expressed in the Incarnation and Atonement as events which continually abide, permanently re-expressed for us in the Sacrament of the broken Body and the outpoured Blood. This is "Love Unfeigned," for it does not merely recall to our memories great acts of the past by which GOD'S Love was shewn but reproduces them. In our communion we feed on the Love wherewith the Father hath loved the Son, and in our Meditation we hear the Son praying within that this Love being in us He may abide in us, and the word of His prayer becomes to us spirit and life.

Or again, we may listen, in the Spirit, still in the Upper Room, to our Lord giving thanks, as we meditate on Him as "He took bread, and when He had given thanks He brake it." The action is threefold; and the first action is linked to the third by the gratitude expressed. The taking into His Hands of

the Bread and Wine was the symbol of the act of Incarnation, of the clothing of the eternal Word with flesh and blood, of the voluntary self-emptying of the Son of GOD. The breaking of the Bread was the surrender of the human nature to Gethsemane and Calvary, to the Passion and the Cross, the handing over of His flesh and blood to be broken and tortured. Bethlehem is linked with Golgotha, the Incarnation is linked with the Atonement, and it is thanksgiving which links them. As He stands with the Bread in His hands He blesses the Father that He, the Word, should be allowed to offer Himself as Sacrifice in pain and death. As we feed on Him in communion we feed on gratitude to the Father. Gratitude is glad and joyful dependence on and surrender to GOD under all circumstances whatever, gratitude for storm as well as for the sunshine, for the life of the frail, pain-racked invalid as well as for the robust well-being of the body. It is enough for the disciple to be as His Master, and like His Master to take the Bread which betokens his surrender, and when he is called to distress of spirit or agony of body to link by gratitude that surrender of himself to the pain which it involves. In meditation we listen within to the Lord blessing and giving thanks, and as we hear, the Word becomes spirit and life.

Thus the Christian worships, feeds, adores, and listens. The CHRIST without is one with the CHRIST within; the CHRIST in heaven is one with the CHRIST on the altar; the CHRIST in the Tabernacle is one with the CHRIST in the soul. The dimensions of the spirit-sphere are not the dimensions of space, and the words which are there spoken and heard are spirit and life. We worship the CHRIST in heaven, we feed on the CHRIST on the altar, we adore the CHRIST in the tabernacle, we listen to the CHRIST within in meditation, and in the spaceless, timeless interaction of worship, communion, adoration and meditation we find that the Presence of the CHRIST is one.

CHAPTER XXI

THE INCARNATION AND PENITENCE

IT may come almost as a surprise to those Christians who have no close dealings with non-Christian religions, to be told that the idea seems strange to non-Christians, to Hindus for instance, that sin on the part of human beings can be of any concern to GOD. "How can my sin hurt GOD?" a Hindu student asked in wonder. That they may alienate GOD'S favour by neglect of the performance of the prescribed sacrifices or by approaching Him through ignorance in an unauthorized way, is a conception entirely intelligible, but that they can offend GOD by telling a lie in business seems to them unthinkable. Why should GOD mind? In the Rigveda, which is nominally the fundamental scripture of Hinduism, on which all others rest, there are a few meagre signs, in the case specially of one deity, Varuna, that the Divine may be regarded as the source of moral law, but it was an idea which very soon was either abandoned or so neglected that it ceased to have any validity in moral life. This does not for a moment mean that moral standards are absent; they are by no means absent, but they are based on the relationship of human beings to one another, not on any relationship to GOD. The result of this is that it soon comes to pass that offences against caste rules and customs are regarded as far more heinous than what we should call transgressions of moral law, because an offence against caste will necessarily have widespread effects, whilst a morally wrong act may apparently only affect one or two persons.

It is probably true to say that in Islam sin is sin because it violates that which GOD has decreed to be man's duty both to Him and to his neighbour; GOD may change His decrees, and indeed is represented as making considerable allowances for frail human nature and not asking too much of men: "GOD is minded to make His religion light unto you; for man was created weak" (Quran IV). It is frequently urged by Moslems as an objection against Christianity that its moral ideas are set a great deal too high for human nature as it is exactly found to be, and that Islam exactly hits the mark because it takes human nature as it is and legislates with a view to its manifold weaknesses. To violate a law which GOD has decreed is, of course, to offend one who has the power to exact retribution, and therefore is a most perilous proceeding. Yet GOD is merciful as well as mighty and is ready to forgive: "If ye turn aside from the grievous sins, of those which ye are forbidden to commit, we will cleanse you from your smaller faults; and will introduce you into paradise with an honourable entry." Later in the same chapter (IV.) the Quran says: "Surely GOD will not pardon the giving Him an equal" (i.e the sin of polytheism or idolatry), "but will pardon any other sin except that, to whom He pleaseth." The impression left after reading the Quran is that GOD is represented as very easy with men, save in respect of that one sin of polytheism: "GOD is easy to be reconciled and merciful." There is nothing that seems to suggest that sin violates the very nature and being of an all-holy GOD, which GOD cannot tolerate because it makes man intolerant of GOD as He really is.

In Judaism, without question, GOD, because He is a righteous GOD, loveth righteousness, and only the upright behold His face (Ps. XI. 7; XXXIII. 5). It is out of the depths of the Divine Being that the moral law given to Israel proceeds, and even before the

record of the giving of the Decalogue it is written that man's sin brought grief to GOD. Because the wickedness of man was great in the earth "it grieved Him at the heart" (Gen. VI. 6). It is the first suggestion that sin is something more than the rejection of a law imposed by the arbitrary will of GOD. Grief is a form of pain, and it is declared, however "anthropological" such an expression may be, that sin gives GOD pain. Only once in the prophets is there quite the same thought, when the rebellion of Israel is described as grieving His Holy Spirit (Isa. LXIV. 7). But manifestly these two expressions prepare the way for the Christian doctrine of what sin means to GOD as He is revealed in the Incarnation and in that Atonement which the Incarnation inevitably entailed in a world of sin. For the Incarnation necessarily relates GOD to men, gives GOD to men, and puts GOD in men's power, in a new and hitherto unexampled way. His Presence is given to us now after a mode which no human being had experienced until Christmas night at Bethlehem. For JESUS CHRIST is GOD, as theologians express it, identically not generically; and JESUS CHRIST is man, not generically but inclusively. This truth even if it does not revolutionize, must profoundly affect man's conception of what sin is, and what it does to GOD, and must therefore make penitence take quite a new place in the Christian's inner life.

If we consider any human being and ask ourselves what relation he has to the whole human race, we shall answer that first he has certain very close relationships of blood and affection. There are those who are bound to him by ties he regards as sacred and permanent. Then, again, he is brought into relationship with the wider circle of the society in which he moves, and wider still, of the nation of which he is a member; an Englishman is related to all other Englishmen by the tie of nationality. But as the circle gets wider, the relation gets weaker. It may

indeed become so fragile that removal into another country may practically break it: an English citizen may take American citizenship. And what are we to say of the relationship to those remote peoples whose faces he has never seen, inhabitants of the four quarters of the globe. But when we turn to CHRIST and consider His relationship to the human race and to each individual member of it, as He has set it forth, we shall grasp something of what theologians mean when they say that CHRIST who is GOD identically is also Man inclusively. We may take the words, gentle yet profound and all-embracing, which He spoke as He held a little child on His knee, words spoken with the purpose of rebuking self-assertion and only incidentally revealing His unique, inclusive relationship to the whole of mankind, "Whosoever shall receive one of such little children in My Name, receiveth Me" (St. Mark IX. 37). Who was the child? Some little one who was playing in the streets of Capernaum, as they play in Calcutta or London or Paris to-day. It was simply a little child: its race or family or colour mattered nothing; it was a child representing human nature in its weakness and apparent insignificance. There are millions such playing, crying, sleeping at any moment. Of any one of these millions CHRIST says that to receive that child is to receive Him. There may be so close a bond between two people that a kindness done to one is done to the other. A friend may write from England to India to introduce another and say "Any kindness done to him is done to me." A mother may be so united to her child that the child's pain becomes almost literally her pain. These are the ties of motherhood and friendship. But here CHRIST is claiming a relation to the whole human race so penetrating and inclusive that its weakest and most insignificant members are Himself; an act of love done to them is done to Him, and conversely an injury done to them is done to Him.

In Chapter VIII the famous passage in the Gospel according to St. Matthew (xxv. 40-45) has been quoted to show how stupendous was the position in the universe which CHRIST claimed for Himself, but His words there recorded not only reveal the unapproachable dignity and authority which He wields as "Son of GOD," but they also reassert that what He has taken in the Incarnation when "The Word became flesh" unites Him with the whole human race and each particular member of it. The very nerves of each human being He has taken as His own. Every thrill of pain and all the joys of affection, north, south, east, west, all through the ages, are His. When the hungry and thirsty are neglected He feels the hunger and thirst; when they are fed, He is fed; when CHRIST is neglected, GOD is neglected; when CHRIST is served GOD is served.

It is probably true that the worst sins of which we are guilty are not the things that we have done but the things that we have not done, and might have done; if CHRIST be identically GOD and inclusively Man, the sin of neglect has been sin against His human nature. GOD put Himself in our power and we have left Him hungry and thirsty, naked and forlorn. When the Christian, however faintly, begins to realize this, "repentance from dead works" becomes an entirely new force within him, humiliating him into the dust under the Feet of Him whom he has neglected, and enlarging beyond all previous measure his capacity for Grace.

But even when we have said this we have but barely crossed the threshold of the truth of what sin must mean to him who knows GOD through the Incarnation. For it is not only the relationship between CHRIST and every human being which we have to recall, but the special relationship which has become ours through that second birth which was "not of blood, nor of the will of the flesh, nor of the will of man, but of GOD"

(St. John I. 13). He who is wounded by our sins of neglect and by our positive assaults upon Him is wounded not merely in the house of His friends (Zech. XIII. 6) but in His own house by those whom He has not been ashamed to call His brethren. We have travelled in our penitence an infinite distance from the thought that sin is only the rebellion of a subject against his King's decree or even the transgression of a rule made by an all-wise Sovereign for his greater good; our knowledge of GOD in the Incarnation has revolutionized our thought of sin, and wholly changed our minds as to what penitence must mean.

As soon as the Christian mind was able steadily to contemplate and meditate on the meaning of the Passion and Cross of CHRIST, at once it reached a tragic certitude that what had happened was the direct effect of sin. It was man's sin bowed Him down in Gethsemane and fastened Him to a Cross on Calvary. It was man's sin that wounded and tortured and killed Him: He was "offered to bear the sins of many" (Heb. IX. 28); "His own self bare our sins in His Body upon the tree" (I St. Peter II. 24), and He who was thus in His human nature wounded, tortured and killed was personally, identically GOD. Now we know what sin really is, they proclaimed, for we know what sin does to GOD, and knowing what sin is, penitence becomes infinitely more than regret or remorse, however profound, at having violated a Divine law. It is, as St. Bernard says, "the wound of love at having wounded Love."

And of course the Christian mind quickly reached a further certitude. It was not only the sin of a few people at one particular date in one small part of the earth which crucified CHRIST and thus pierced the Heart of GOD; it was not only in those few people that this deep new penitence was to be created. If CHRIST were GOD the Crucifixion was an outward manifestation of

a continuous inward reality, stretching both backward into the past and forward into the future. The outward historical event when CHRIST was crucified makes external and reveals that which is always being enacted invisibly. The Passion and Cross historically and externally are in the past, but in inward actuality they are continually in the present. What is exacted in the religion of the spirit is always enacted " to-day." If the love of GOD is to-day and the sin of man is to-day, then when they meet CHRIST is crucified to-day. Philosophers were right when they maintained that an historical religion depending solely on the effects of past events could not be adequate to human needs, for as events recede into a past ever getting remoter they are bound to lose their influence over the minds of men. The Gospels relate that JESUS was in the power of men and that they did what they willed with Him. " What shall I do with JESUS which is called CHRIST ? " asked Pilate. " I can do what I will with Him, what shall I do ? " It was unquestionably true that Pilate could do what he willed with CHRIST. The people cried " Crucify Him," and Pilate did so. But that JESUS is in the power of men is a fact which does not only continue for three and thirty years. GOD did not after one solitary demonstration of His surrender of Himself to men take Himself then for ever out of their power. Love goes on and sin goes on, and sin crucifies Love to-day. The historic fact of the Crucifixion externalizes what is going on to-day. There are wonderful present tenses in the New Testament : " they crucify to themselves the Son of GOD afresh " (Heb. VI. 6), " this cup is the new covenant in My Blood even that which is " (being) " poured out for you " (St. Luke XXII. 20). Thus, of course, it follows that this new penitence with all its recreating power is evoked in men to-day as they contemplate the Cross and remember that that external tragedy of torture is in effect enacted to-day. It is no language merely of

allegory or parable when men are exhorted to come to the Cross; the inward reality of the Crucifixion of the Son of GOD continues: the Cross is, as well as was; and the Christian's penitence to-day is the pain of one who has neglected, scorned and wounded Love.

But there is a further consideration to take into account of the effect on our penitence of faith in the Incarnation. He who to-day is crucified by sin dwells in us by His Spirit, and by that indwelling is ever lifting up within us higher and yet higher standards of holiness. He said that He came into the world for judgment (St. John IX. 39), and He comes into men's hearts for judgment still. That is to say, we have to receive CHRIST into ourselves as Critic. He criticizes us, indeed, in the sense of the nobler usage of the word, for criticism has not necessarily acid in it. A man of judgment is one whose estimate can be trusted. CHRIST the Critic comes into our hearts and whispers the truth about ourselves, and we have to strain our inward ears to hear His estimate, and hearing His estimate from within we learn still further what sin means to Him. Yet CHRIST the Critic is also CHRIST the Lover, and it is only the true lover who can criticize aright. Yet so close is the Lover-Critic to us, penetrating the spirit, that this very nearness must mean pain to Him. For the holiest among us knows, and knows through the illumination which that indwelling gives, how again and again we must hurt the CHRIST by failing to let Him manifest Himself in and through us. When we confess to want of love either because we have offended actively against true charity or because we have in apathy missed opportunities of word or deed, we have blocked CHRIST'S action or bound Him and made Him helpless within ourselves. By His Self-limitation He has taken a body, and to-day that body is ourselves; He works in and through that body, and if we fail Him as the instruments of His action or as the channels through which the dynamic of His love passes to reach

His object, we have bound Him, even as His foes on earth bound Him, and the sorrows of His heart are enlarged. It is unnecessary to dwell at length on what the mortal sin of a communicant must do to the indwelling CHRIST, what it must mean to Him—to quote St. Paul's terrific phrase—to take away His members and make them members of a harlot (1 Cor. VI. 15, 16). An anonymous writer in the New Testament finds no more forcible way of expressing what mortal sin does to CHRIST than by saying, "they crucify to themselves the Son of GOD afresh" (Heb. VI. 6), "he hath trodden under foot the Son of GOD" (Heb. X. 29).

What penitence, then, we may ask can be adequate for sin thus slighting, wounding, crucifying GOD Incarnate, for this taking advantage of His exceeding closeness to trample Him under foot? Who can be forgivable if sin can pierce so deep into His heart? Here is no question of GOD deigning to overlook His own decree, of a mighty King making allowance for the frailties of His subjects. Thus we meet the crowning paradox of the Love of GOD in CHRIST. He who indwells us is not only the Perfect Critic and the Perfect Lover: He is also the Perfect Penitent. If by His Incarnation and Atonement He reveals what sin is, it is by His Incarnation and Atonement that He reveals what sorrow for sin is. Again, it is by His indwelling, by His penetration of our spirit, by His inexpressible nearness which no image can fully portray but to which that of the vine and the branches comes most near, that gradually His penitence becomes ours. The sins of His Mystical Body He treats as though they were His own, and in that sense "Him who knew no sin He made to be sin on our behalf" (2 Cor. V. 21).

The Christian's penitence is no more his than the Christian's virtue. The Incarnation has revolutionized the meaning of repentance.

CHAPTER XXII

"THE IMITATION OF GOD"[1]

THE exhortation to be a follower or imitator of GOD[1] would be meaningless unless GOD had become Incarnate and lived a human life. We might obey such laws as GOD had made known to us through His prophets, but it would have been impossible to imitate the Eternal whose life was inconceivable to men. GOD is the Creator transcending time and space, and man is a creature at present bound by these conditions. How, then, could man be a follower or imitator of GOD? But the moment we believe in the Incarnation the call to follow GOD becomes the most practical of all vocations. For to follow GOD is to obey CHRIST'S call "Follow Me," "Come ye after Me," and men could and can follow CHRIST.

It is true that JESUS CHRIST never said in so many words "Follow Me, for I am GOD," for such was not His method of revelation (see Chap. V). But from time to time those who were closest in their following of Him on earth must have asked themselves why He used some phrase He did, and putting two and two together must gradually have come to realize that when they followed CHRIST they were imitators of GOD. For instance, ten lepers were cleansed, but, said our Lord, only one "returned to give glory to GOD." But to whom was it that he returned? He returned to JESUS CHRIST. The others went on their way to shew themselves to their priests, and presumably to

[1] Ephesians v. 1.

offer thanks, also to GOD. But this man is praised because he returned to JESUS CHRIST and gave GOD thanks. Another man, he who was born blind, when sight was restored to him, was exhorted by certain Pharisees to give GOD thanks (St. John IX. 24); the phrase is exactly the same as that attributed to our Lord in the case (related by St. Luke) of the grateful leper; but when he met our Lord in the temple he proceeded to carry out the counsel of the Pharisees, for we read that what he said was "I believe," and what he did was "he worshipped Him" (IX. 38). He gave GOD thanks.

Thus it may be that even in the early days, in the "days of His flesh" on earth, some realized, more or less dimly, that in the following of CHRIST they were imitators of GOD. But since the giving of the Holy Spirit that which was perhaps only a dim hope became a luminous verity; the vocation of a Christian was now to follow GOD.

And thus the Christian life ceased to be a life of obedience to laws, and was lifted to be a life of personal fellowship in which the will of GOD was done, because two wills, the will of the Father and the will of the Son, were blended into one. "Love is the fulfilment of the law" (Rom. XIII. 10), and love has necessarily to do with personality and only with personality. We may approve of moral precepts and we may like things, but we love persons and only persons. CHRIST who was Perfect Love could say that one jot or one tittle should not pass away from the law till all things were accomplished, "I came not to destroy but to fulfill" (St. Matt. v. 17). By uniting His followers to Himself in love the law was accomplished as the tree fulfills the seed, the seed ceasing to be seed, but being fulfilled as tree. So precepts enjoining goodness cease to function as precepts, but are fulfilled spontaneously [illegible]acters permeated by love. When men follow [illegible] He comes into each human spirit to fulfill

every desire of obedience by lifting and " sublimating " all into love. The Love is His own, His complete and unreserved self-disposal for the sake of others. The self of each to whom He comes is denied but not destroyed, and in that very denial of itself, even as the seed denies itself, is fulfilled.

Only in one place in the New Testament is love defined. It is often described, as for instance in St. Paul's famous canticle of love. But in one place St. John penetrates to the heart of love and discloses its essence. " Hereby know we love, because He laid down His life for us " (1 St. John III. 16). CHRIST put His life without any reservations utterly at our disposal, and so love is the putting of life unreservedly at the disposal of others. If a man loves GOD he puts his life unreservedly at GOD'S disposal for His use. GOD is Love because from all eternity the Life of Each Person is at the disposal of the Other Two, and He is Love because in the time-sphere His Life is at the disposal of His creatures. In creation and redemption, and in all the sacramental ministries of the Holy Spirit, GOD'S Life is at our disposal. " This is My Body which is for you " ; that is Love. Nor is it presumption for one who is called to be an imitator of GOD to respond, " This is my body, this is my mind, this is my spirit, for Thee, at Thy disposal, without reserves " : " We love Him because He first loved us " (1 St. John IV. 19).

Thus it is that in entire truth and without irreverence, we being called to follow GOD and not to keep laws, may take GOD'S words directed to ourselves and direct them in response to Him. If He calls to us " Come unto Me, all ye that labour and are heavy laden and I will give you rest," we can also call to Him, " Come unto me." Our hearts were created to shelter Him ; He labours and is heavy laden, for He bears the sins of many. It is ours to provide the house of His rest, for He comes unto His own and His own

receive Him. If He calls to us "Come, for all things are now ready," we, as imitators of GOD, can respond to Him, "Come." We should not venture indeed to say "all things," but "some things are ready; some love, some gentleness, some compassion is ready." We can be imitators of GOD, for if GOD in JESUS invite us, we in our turn are enabled to invite GOD.

Or we may venture to say that if GOD raised JESUS from the dead and gave Him glory, that our "faith and hope might be in GOD" (1 St. Peter i. 21), we may reverse the words, and declare that GOD has raised us from the dead, from the death of sin, and has given us the glory of union with the exalted human nature of JESUS CHRIST; and thus we may go on also to reverse the closing words and say that GOD's faith and hope are set on us. If we follow GOD we become the objects of the Divine faith and hope. He has set His faith and hope on the members of His Son. We recall the almost incredible optimism of JESUS CHRIST, who, knowing what is in man, said of His people, "Ye are the salt of the earth"; "Ye are the light of the world." We make mistakes of judgment, and put others in positions of trust for which they prove to be inadequate, because they have not the qualities needed for this or that particular task. But JESUS CHRIST, knowing the sufficiency of His Grace, makes no mistake when He says to us, "Ye are the salt . . . Ye are the light." They who are called to imitate GOD now know that they can imitate GOD. A physical feat of strength may be utterly beyond our power; if we are told to lift a ton weight at a time we may rightly answer, "We cannot." But if we are told to be as salt or light, we can, for GOD's faith and hope have been set on us. We are imitators of GOD.

Thus the very secrets of Deity become possessed by man—above all, the secret of humility. GOD is humble, for the whole Deity co-operated in the Incarnation of the Son, and Incarnation in a sinful world is necessarily

humbling. " He that humbleth himself shall be exalted." GOD being humble, man can only find his blessedness in that following of GOD which is humility, and exaltation is not so much its reward as its inevitable and necessary accompaniment. The Divine action is the corollary of human action. " He that humbleth himself " implies action or consent on our part. The humbling may often be due to causes outside our own volition: poverty, sickness, want of capacity, lowly position, physical limitations or deformities may not have come to us by choice, and our part in the humbling of ourselves is the ready and even glad acceptance of what we should naturally resent.

The outshining example of this humbling is of course that of the Blessed Maiden, who speaking of herself could say, " He hath beheld the humbling of His handmaiden." She realized to the full what humiliation it would mean to her to be found with child when she had no husband, and she readily and gladly accepted it, " Be it unto me according to Thy word." Thus she made room for GOD within, and was exalted. Naturally we should like to be gifted, or beautiful, or eloquent, or charming, but such desires are for self-exaltation, and self-exaltation is really base humiliation. To follow GOD by following CHRIST is to welcome limitations; thus we make room for GOD, and that is exaltation.

To take another example of this imitation of GOD which is accomplished in the following of CHRIST: St. Paul can speak of the GOD of patience and consolation (Rom. xv. 5), and in that phrase veils the Mystery of the Tripersonality of GOD. The GOD who is " a righteous Judge, strong and patient," translated His patience into human terms in the Incarnation. JESUS was the GOD of Patience in the human home, the ministry, the Passion, the Cross. Again, He who is the Self-existent, Eternal Source and Sustainer of all promised through His incarnate Word to give

"Another Paraclete"; that is, GOD the Paraclete, the GOD of Consolation, shall come to you. Thus when JESUS CHRIST cries "Follow Me," it is the GOD of Patience and Consolation whom we follow, and we are patient and "able to console them that are in any affliction," not because there is a law without that we shall be patient and consolatory, but because we have the fulfilment of the law within. With incarnate patience at our disposal and with the power of consolation which the Holy Spirit gives by His Presence within we can be imitators of the GOD of Patience and Consolation.

Again, it has become a spiritual commonplace to describe our life as a pilgrimage. We are travellers along the great high road of the Spirit. Many are the images under which the journey of us wayfaring folk may be pictured. But for all there are two points on the highway which leads to the City not made with hands, the starting point and the goal. We may start side by side with St. Thomas gazing at the Wounds of the Risen Lord, being bidden to contemplate them and even to touch them by our Lord Himself. As was the case with St. Thomas, so will it be with us; the knowledge of the Passion and its disclosure of the Glory of GOD will evoke wonder and gratitude, love and worship. And yet this is but a starting-point on the pilgrim's road; for the goal is yet afar off. The goal is this, to be able to say with St. Paul in the plenitude of the meaning of the words, "I bear branded on my body the marks of JESUS" (Gal. VI. 17). To gaze with love and adoration at the Wounds is the starting-point, to carry the Wounds is the goal, to be able to say, "I bear in my body, in my spirit, the stigmata of the LORD JESUS." To have had my will brought into such union and conformity with His, my life and activity so identified with His, that His sorrows are my sorrows, His pain my pain, and that His endurance, longsuffering, generosity find their

expression in me, that is the goal. From gazing in adoring love and worship on the Crucified to the fullness of the indwelling of the wounded One is a long, long pilgrimage. Nor must we forget that He cannot but bring the nails and thorns to the home that we prepare for Him; for He is always and for ever " CHRIST Crucified." Thus to imitate GOD is to be a pilgrim along this way of the Spirit, from the " I " to the " Not I," from self-expression to CHRIST-expression, the expression of Him who said, " He that hath seen Me hath seen the Father . . . Believe Me that I am in the Father and the Father in Me? " (St. John XIV. 9–11).

And further, to seek GOD, to follow GOD, is not merely that we may possess GOD, as the Psalmist desires GOD, " O GOD, Thou art my GOD, early will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee . . . my soul shall be satisfied." To seek GOD is to long that GOD may possess us through and through, to work His will in us. Nor can this be without passion. When CHRIST says " Come ye after Me," he who follows stage by stage must be where CHRIST was, as he who follows a leader up a mountain path, from crag to crag, must be in successive moments where his leader was. We understand it well enough when CHRIST promises that where He is there also shall His servant be; the following after which leads to one of the many mansions prepared by Him, is joyfully anticipated by all; but there is also the following that leads sometimes into the home of humble service, sometimes into the wilderness, sometimes into the solitary place of prayer, sometimes into the Temple, sometimes into the Upper Room, sometimes into Gethsemane, sometimes to the very foot of the Cross. Nor can we even stay at the foot of the Cross: we may be called to be on the Cross with Him. No less than this is the imitation of GOD. And when we have gladly laid our

hands and feet on His to be pierced, if so it must be, by nails, and we are apparently as helpless as was He, unable to move an inch to the succour of others, then it is that we not only possess GOD but are possessed by Him.

The spiritual life of obedience to GOD has thus been revolutionized by the Incarnation. It is no longer obedience to laws and precepts. It is not even an effort to obtain virtues, one after another, humility being added to patience, and patience being added to generosity, and generosity being added to gentleness, as a collector of all sorts of jewels may add a ruby to a diamond and a pearl to an amethyst. It does not mean that we are straining to make our virtues complete, so that our spirit may be adorned and made beautiful to GOD, as a string of jewels adorns the neck of a beloved and makes her more beautiful to her lover. Spiritual life is not obedience to laws nor persevering effort to attain virtues : it is rather that imitation of GOD which is the imitation of JESUS, and the goal is not the perfect keeping of rules nor the adornment of ourselves with virtues, but it is that union with GOD which JESUS CHRIST describes as being only comparable to the union of the Persons in the Blessed GOD-head ; " Even as Thou, Father, art in Me, and I in Thee, that they also may be in Us " (St. John XVII. 21).

CHAPTER XXIII

AUTHORITY AND EXPERIENCE

SOME followers of the Way of the Incarnation definitely contrast a religion of authority with a religion of experience, as though they were generically different and therefore in direct conflict one with the other. The general purpose of the contrast is to shew how much higher, nobler and more "spiritual" is a religion of experience than a religion of authority.

But when we ask ourselves exactly what it is we mean when we speak like this of authority in religion, it seems to come to this; authority rises out of that experience of GOD which people other than ourselves have had, and which we have reason to believe that we can trust. The authority of the prophets was based upon what they were convinced was their experience of GOD, and they were able to convince others that it was indeed veritable experience and not self-induced illusion. They were able to convince others, no doubt, because their experience of GOD answered to some deep need of GOD which those others found in themselves. The GOD who was thus disclosed was the GOD whom inchoate faith was unconsciously seeking, and when they trusted this experience, at once it became to them their religious authority.

The authority of the apostles is based upon their experience of JESUS CHRIST and of the Holy Spirit, and again it was because that experience answered to and satisfied the need of GOD which those who heard their message perceived within themselves that they

trusted the experience, and recognized the spiritual authority of those who had it.

To say then that our religion is a religion of authority is only another way of saying that we are called upon to trust that experience of GOD which prophets and apostles have had before us. All human beings are familiar with the process of trusting other people's experience, for they are entirely dependent on it in innumerable ways. This kind of authority is indispensable in human life.

But a Church which is engaged in obeying CHRIST'S injunction to make disciples of all the nations, and comes with authority, that is, with a record of accredited experience, say, to a Moslem or a Hindu, finds herself of course confronted also with other authority professing to be based upon spiritual experience. The Hindu believes that the vast tomes of shastras record for him an experience of the Divine which it is his duty to accept and obey; whilst the Moslem believes that the Quran contains the very words which GOD through the angel Gabriel uttered to Mohammed, and believing that is doubtless right to accept this tremendous spiritual experience as a spiritual authority which it is presumption to question.

All missionary work is an appeal of authority against authority, of experience against experience. Thus the appeal of the one against the other, or it may be sometimes of the one claiming to supplement the other, must always be to some need or consciousness within the man himself, and when he perceives that this new experience of GOD of which he hears, perhaps for the first time, answers to that something within himself and satisfies the needs of his spirit as they have never been satisfied before, and awakes in him a new sense of what GOD has destined for him and wills to do in him, then he begins himself to share, however faintly, that spiritual experience of which testimony has been given to him; or as we should say, the Holy Spirit

is working on his spirit. It is obvious then that every true conversion is a partaking of spiritual experience resulting from an impression made by a spiritual authority, and the religion which the convert accepts is thus a religion in which authority and experience are not contrasted as opposites but are different aspects of the one action of GOD.

This is so whether the religion is presented to simple unlettered folk or to educated men. Authority and experience quickly touch one another. A Christian priest walking along a narrow path in a country place in India saw some "panchamas"[1] at a distance approaching him. Suddenly they withdrew from the path and stationed themselves in a group some twenty or thirty yards away. He went up to them and enquired why they left the path, and they answered that it was because they were not sure whether it were a Brahman coming towards them or no. At which the priest rejoined that he was a messenger of GOD, and that the GOD of whom he was a messenger was the Almighty Father who loved all men alike, to whom they were as dear as any Brahman, who had sent into the world His own Son, exactly like Himself, to save them from their sins; would they not prefer to believe in and serve a GOD like this, rather than live in fear of a fierce goddess whom they had continually to propitiate? At once the panchamas replied that these were good words, that this was a better religion, and that they invited the priest to their village to open a school and teach them and their children. Plainly there was some need or consciousness within these poor men which at once answered to the simple announcement of a religion of authority, that is, of others' experience of GOD, and the moment their own souls responded, at that moment their own spiritual

[1] A panchama is one who is outside the caste system of Hinduism, and is therefore regarded as "untouchable." It is estimated that there are between forty and fifty million of them in India.

experience began, very faint, very dim, but real. GOD the Holy Spirit worked on them. One experience, the accredited experience otherwise called authority, evoked the other, the simple beginning of experience of the One true GOD, in outcaste Indian peasants.

The same Christian priest is reading one of the Gospels with a Brahman student of an Indian University, and as they read the passage in which come the words of our Lord, " For verily the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many " (St. Mark x. 45), he explains that the GOD who has become incarnate in JESUS CHRIST is a GOD who does not demand sacrifice from His children, but has become incarnate in order that He may give Himself through life and death to them; that sacrifice[1] is the central truth in the Christian religion, but it is GOD's sacrifice, not man's; that man's part is to respond to GOD's sacrifice by giving himself in gratitude to GOD; " We love Him because He first loved us." " This is very wonderful," replied the student, " but it is true." When asked to say why he was convinced that it was true he made the following unexpected answer, " To a village in the district of

[1] Every Hindu admires sacrifice, but the kind of sacrifice to which he gives his unstinted admiration is unfortunately that which pictures GOD in a most repulsive light. At an Indian Women's College (non-Christian) a series of tableaux was shewn. In one tableau the goddess Kali was represented. Her girdle consists of the severed hands of her defeated foes. For ornament she wears a necklace of the heads of the giants whom she has slain, and whose blood she is believed to have quaffed in savage delight. She is black, but has a huge-pointed blood-red tongue hanging out of her mouth. Such is believed to be a true expression of the Divine. In the next tableau a number of beautiful young wives were shown adoring the goddess, and there was a fire in front of her. In the last tableau Kali is alone, but all around her are small heaps of ashes purporting to be the remains of the young wives who have burned themselves to death to gratify her lust for death. The tableau was immensely admired as wonderful and beautiful. Here to the Hindu is a true representation of sacrifice evoking reverence; it is the " Divine " which insatiably demands the sacrifice of human beings.

Bengal in which I live, the plague came for the first time, and many died and many more were dying. Those who were not stricken fled and left the dead unburned and the sick untended. Then there came to the village two English ladies, I think you call them 'Sisters,' and nursed our sick and dying and with their own hands disposed of our dead. What you teach of sacrifice is true."

What had happened was this, the presentation of the truth of the Incarnation and Sacrifice of the Son of GOD by the teaching of authority had answered to some consciousness in his mind, some sense of what is most nobly befitting to GOD, and spiritual experience at once began. This spiritual experience, however feeble and inchoate, enabled him to interpret certain acts of sacrificial love in Christians as a response to the sacrifice of GOD. Again authority evoked experience.

Thus far we have been dealing with that experience of GOD our Lord and the Holy Spirit which is recorded in the New Testament, but of course spiritual experience of others, such as apostles and prophets, which when believed and accepted becomes authority, is not confined to experience of long ago, "He the Spirit of truth . . . shall guide you into all truth" (St. John XVI. 13). The Society composed of the believers in and lovers of JESUS knew that the Living GOD dwelt in them. Men and women could not live in successive ages in a Spirit-filled Church without fresh experiences of GOD, and these accumulated experiences were bound also to become the spring of spiritual authority, which in its turn would evoke experiences in those who put this authority to the test.

The LORD JESUS had promised to come to His own, and it was rightly anticipated that His Presence, whatever mode it might take, would be a matter of experience; "I will not leave you desolate: I come unto you" (St. John XIV. 18). There are four modes

in which this Presence is being given since Pentecost to believers, and it is by a true synthesis of this four-fold Presence of CHRIST, the Presence in the individual believer, the Presence where two or three are gathered in His Name, the Presence in the sick and needy, the Presence in the Sacrament of the Body and the Blood, that the richness of Christian experience may be more and more enjoyed. Nor is it possible to illustrate this synthesis by any metaphor taken from the conditions of time and space, any more than it is possible to illustrate by a similar metaphor the mode of the Presence of GOD when mediated, say, by the Presence of JESUS CHRIST to the man possessed of devils and then delivered, and the mode of the Presence of GOD in which he continued to be when JESUS was far out of his sight and he was on his way home. If JESUS be very GOD, then GOD'S presence in JESUS was vouchsafed to that man clothed and in his right mind; if GOD be omnipresent, the man was still in GOD'S presence as he hastened along the road that led unto his own. One Presence and two modes of that one Presence, but no image taken from earthly conditions can ever illustrate the spiritual synthesis of the two.

Thus it is now with us: "I come unto you," says JESUS CHRIST. He comes when two or three are gathered together in His name. "For where two or three are gathered together in My Name, there am I in the midst of them" (St. Matt. XVIII. 20). Possibly those two or three who have now gathered in His name, i.e. purposely to act in Him and for Him, have come, each of them from a solitary place in which they have been engaged in prayer, and perhaps each has been intensely conscious of the Presence of Him to whom they pleaded; by what earthly illustration can we harmonize these modes of the Presence? Yet he who experiences them knows. He knows that GOD comes first to him in this way, and then in that, and

yet it is one Presence and one GOD. And each mode meets his need and answers the one, yet manifold, purpose of GOD.

Again, let us suppose that some Christian has been engaged in meditation; in that meditation he has contemplated the CHRIST within Himself and has known himself to be indwelt by Him for whose very Presence his spirit was created. His time of meditation over he goes forth to minister to the sick and dying, and as he ministers he recalls the promise of CHRIST, that "Inasmuch as ye did it unto one of these My brethren, even the least, ye did it unto Me." Here is a twofold mode of the Presence, and he who experiences both knows that there is no conflict. He does not lose the sense of the Presence within because he now finds a Presence bestowed from without, any more than the man who has prayed in solitude to CHRIST doubts whether CHRIST were present then because afterwards he finds CHRIST in fulfilment of His own promise to be "where two or three are gathered together in His name." The active CHRIST and the passive CHRIST are one.

When the heavenly CHRIST touches and deals with men in a sphere in which the temporal order is saturated with the eternal, in which the earthly and sensible is the door into the spiritual and invisible, when there are eyes within as well as eyes without, then metaphor and illustration fail, and the synthesis of the Presence is a synthesis of experience which GOD reveals to them that love and seek Him.

Or again, a Christian is in a place where the Blessed Sacrament is reserved, and He is contemplating CHRIST Present in His Body and His Blood, adoring and worshipping Him, Incarnate, Sacrificed, Glorified, the very Body and Blood of Redemption being there, occupying himself with the Particular who is also the Universal, convinced that CHRIST is as really and truly in that place as He was in the Upper Room at

Jerusalem on Easter night when He passed through the closed door and said to His apostles " Peace be unto you " ; does it follow that because at that moment his spirit is bowed down to a CHRIST Incarnate outside him that he will be led to disparage or neglect the truth that CHRIST is within him ? Is it not such a one who rejoicing in the outpouring of the Holy Spirit knows that just as it was by the descent of the Spirit that the Body of CHRIST was conceived by the Blessed Virgin, so it is also by the descent of that same Spirit that the Body of CHRIST is in the Tabernacle, and that it is by the operation of that one Spirit that the CHRIST dwells within him ? If we seek a unifying formula of the modes of the Presence in which CHRIST now gives Himself to be experienced by His people, we may find it in some such word as this, " There are diversities of workings, but the same GOD " ; passive or active, in the single spirit or in the midst of the two or three, present to the man who prays alone and present in the sick to whom he ministers, present in the Sacrament of the Body and Blood, and dwelling in the humble and contrite heart, there is the one CHRIST, the same yesterday and to-day and for ever ; there are diversities of the modes of His Presence, but all these worketh . . . the one and the same Spirit.

There may indeed be devout souls so strangely ignorant of the varied ways of the Spirit that they may suppose when they have left the little company of the " two or three " to which CHRIST pledged His Presence that CHRIST is no longer with them till they meet again ; or there may be those who having experienced the sweetness of His Presence as they ministered to the leprous or cholera-stricken fear when the service is completed that the CHRIST is gone ; or there may be others who having adored the Sacramental Presence, as they leave the Church and hear the door close behind them, calculate to themselves that so many days or hours must pass before they can

visit the CHRIST again, CHRIST being absent from them until they are within sensible reach of the Tabernacle which contains Him! There may be such; but he who says with conviction, "I believe in the Holy Ghost, the Lord and Giver of Life," knows that this Life at its supremest is the Gift of the Son, and the Presence of the Son is a manifold Presence to meet the manifold needs of man.

Thus it has been that as age succeeded age in this dispensation of the Holy Spirit experience has accumulated and has become to us authority, and this authority accepted by those who continually are admitted into the Society has in its turn evoked fresh and vivifying experiences. It is because innumerable believers worshipping CHRIST in the Blessed Sacrament throughout the centuries have received a conviction of His Presence only comparable to the conviction which those had to whom He manifested Himself in the great Forty Days that others seeking Him have tasted the same joyful experience. They say, as "the disciple whom JESUS loved" said, "It is the Lord."

If it be said, as it may easily be said and has indeed even been said of the apostles' experience of the Risen CHRIST in the great Forty Days, that this conviction of the Presence in the Blessed Sacrament is but the fruit of continued self-suggestion, that it is self-produced experience which is in truth only mental illusion, it may justly be answered that the experience of GOD which apostles or prophets or saints believe themselves to have had may also as reasonably be dismissed as illusory. Such a method of argument lands us on a slippery slope, the end of which is universal scepticism as to the validity of any spiritual experience whatever. In the case of mystics it is generally admitted that it is the practical identity of the experiences of men of different ages and races that proves their real validity.

It is also the variety in race and age of those who have experienced CHRIST Present in the Blessed Sacrament, not only when He is offering Himself in sacrifice in the Eucharist to the Father, but also when the Bread of Heaven is stored up " before the Lord, that should convince us of the validity of their experience. " I will love him and will manifest Myself unto him " (St. John XIV. 21), promised our Lord. When countless myriads, generation after generation, have sought Him tabernacling among them in the Sacrament of His Body and have been convinced that they have found Him, and nestling in His Presence have drawn strength and consolation and peace, it is likely that they have been suffering from illusion, mistaking for spiritual experience self-suggested thoughts and dreams ?

Nor is it any matter of surprise that in the practice of the Presence of CHRIST in the Reserved Sacrament experience should evoke experience, for this is the normal method of the Spirit of GOD. The mother who takes her little boy, and settling him by her side while she prays and worships before the Blessed Sacrament, tells him that JESUS is there in His Body and His Blood, is preparing him for the day when he may say to her, " Now I believe not because of thy speaking but because I have seen." Her experience becomes authority to him and evokes his own experience.

It has been very strongly urged, and rightly, that we must not identify quasi-mystical or emotional states with religion, for they are rather of the separable accidents of religion than of its essence. If religion be communion with GOD, then such communion must be compatible with inability to realize it except occasionally, and the stress must therefore be laid not so much on the experimental consciousness of the Divine as on the dedication of the whole self to GOD. The capacity for certain kinds of spiritual experience may be largely a matter of temperament, and to some,

perhaps even many, their religion cannot be so much an experience which they enjoy as a service which they render. Fundamentally no doubt our attitude towards GOD is an attitude of will rather than of feeling, and it is undoubtedly important that we should not be too pre-occupied with our own emotional states. But when we have fully admitted this, yet perhaps it may not be inexpedient to remind some who deeply desire to do the will of GOD, and therefore are sincerely religious, that it may be that sometimes they are experiencing GOD'S Presence and failing to interpret aright what they are experiencing.

It is not they are to look upon any state of their own consciousness as being necessary to a true following of GOD, but they may be all the time experiencing GOD and failing to realize who it is that is dealing with them. They may suppose that they have a second-hand religion when all the time it is first-hand. For instance, Bishop Temple suggests that the primary religious experience which we have is the sense of obligation, that directly we experience the sense of "I ought" we have an immediate experience of GOD. No one would call a sense of duty a quasi-mystical or emotional state, and yet there seems little doubt that this simple hint as to how to recognize an experience of GOD may lead men to richer and more fruitful certainties. After all, in the life of the spirit we only possess that which possesses us, and no man can say JESUS is Lord but by the Holy Spirit. St. Paul speaking of the Incarnation said: "GOD sent forth His Son, born of a woman." If a man merely intellectually assents to that statement, it may be that his religion can only be described as second-hand. But the apostle goes on to say: "GOD sent forth the Spirit of His Son into our hearts." If a man is ready and anxious to welcome into his heart the Spirit of the Incarnate Son, that CHRIST may dwell in his heart by faith, his religion is surely rightly described as first-

hand, whatever may be the emotional condition of his inner consciousness.

It is true that prolonged prayer and meditation, and daily Communion depend upon opportunity and leisure, and are the spiritual luxuries of comparatively few, whilst it would be disastrous if it were ever supposed that only those who had this opportunity could be truly religious or expect to share spiritual experience. But at the same time it must not be forgotten that a life lived in the sought Presence of God, if only it be realized how that Presence may be recognized, is within the power of the busiest of men, and that those who first receive truth through authority may look for that Presence in the Blessed Sacrament, in the midst of the two or three assembled in His name in the service of the sick and poor, in the inner shrine of their own spirit, and from time to time finding Him for whom they look, may by their experience be the means of evoking spiritual experience in other men.[1]

[1] In this chapter the term "authority" has been used in a restricted sense. Nothing need here be said of authority in the sense in which certain officers of a society exercise authority over the other members deriving that authority from the whole body. The apostles exercised authority over the whole Church composed of men and women who trusting their religious experience enrolled themselves as members of the Society in which the fruit of that experience was embodied, and this authority they received from Christ; therefore "of the rest durst no man join himself to them." (Acts v., 13). In the same way to-day those who have received the apostolic commission exercise the same kind of judicial and administrative authority as the apostles did.

But when we now speak of a religion of authority we do not merely mean, of course, a religion embodied in a society which has the power of appointing its own officials and deciding its own conditions of membership, but a religion which appeals to men on the basis of a great experience of God, whilst its missionaries relate that experience (commonly described as preaching the Gospel) in the hope that it will answer to some need of the hearer and be the occasion of some spiritual experience in him, drawing him into membership of the Society.

A religion of experience having no relation of the past or to others' testimony, which was the fruit of an individual's solitary efforts to seek God, would be indeed a frail and infertile thing.

INDEX

Aratus, 100
Authority, 155, 166
Auto-suggestion, 131
Avatar, 13, 90, 97, 99

Bagehot (quoted), 77
Bernard, St. (quoted), 143

Communion, 120
Covenant, 119
Cross, Word of, 56

Deification, 24
Dogma, 26

Elijah, 34
Emerson (quoted), 58
Epictetus, 34
Eucharist, 92, 94

Father's knowledge of the Son, the, 47
Fourth Gospel and the Holy Spirit, 61
Fourth Gospel and CHRIST'S personality, 49
Fourth Gospel and CHRIST'S Pre-existence, 52
Fourth Gospel, structure of, 17
Fourth Word from Cross, 108

Gandhi, 24
Gautama, xvi, 15
Glory, 21
Gore (quoted), 70
Grace, CHRIST'S use, 114
Grace, St. John's use, 110
Grace, St. Paul's use, 111
Gratitude, 137

Hebrews, Epistle to, 23
Hinduism, xviii, 13, 129
Hindu Rishis, xiv
Hindu students, xiii, 158
Hort (quoted), xv

Idolatory, 87, 97 ff.
Immanence, 3, 14, 85 ff.
Indirect revelation, 74
Isaiah, 34
Islam, xviii, 5, 12, 82

Jackson, George, D.D. (quoted), 6
John, St., Epistles of, 23

Kali and sacrifice, 158
Kalighat, xv
King-Shepherd, the, 44

Lidgett, Scott (quoted), 70
Litany, 87
Logos, 17

Madura, xv
Mary, the B.V., 40, 86, 151
McTaggart (quoted), 80
Metaphor, use of, 9, 37
Method of Teaching, CHRIST'S, 26, 30
Moses, 15, 34
Mohammed, 15, 34, 82
Moslems and the Cross, 57
Moslem controversialists, 37
Moslems and GOD'S Unity, 76

Negative Way, 85
Neo-Platonists, 128
Newman, 4

Omnipotence, 10

Pain and prayer, 103
Panchamas, 157
Pantheism, 2

Parables, 46
Paul's Epistles, St., 2
Peronality, Holy Spirit's, 71
Personality and Holy Trinity, 75
Peter's Epistle, St., 23
Positive Way, 85
Prayer, 89
Prayer, Moslem, 101
Prayer, Vedantist, 101
Presence, CHRIST'S, 160
Puri, xv

Quran, 34, 139, 156

Ram Krishna, 15
Rationalism, Christian, 1
Reserved Sacrament, the, 93–97
Rigveda, 138

Sabbath, the, 39
Sacramental Presence, the, 91–92
Self-denial, 135
Sense-perception, 62, 63, 65
Sermon on the Mount, 43–44
Sinlessness, 32–36
Sins of omission, 142
Socrates, 34, 56
Son of GOD, three senses of, 32
Son of GOD in Fourth Gospel, 50–51
Son's knowledge of the Father' 47–48
Spirit, the Holy, not a substitute, 61
Spirit, the Holy, in CHRIST'S life, 65–66
Spirit, the Holy, in Church's life, 66–69
Sufis, 82
Sunni traditions, 34

Temple, Bp. W., 115, 165
Teresa, St., 115, 135
Thomas, St., 152
Travail-prayer, 107
Transcendence, 3, 14
Trinity, the Holy, 60, 77–78
Trinity, doctrine of guard's Unity, 79

Unitarian theism, 76–77
Upanishads, 81

Varuna, 138
Vedanta, 81
Vedas, 83
Von Hügel (quoted), 91

Xenophon, 34

Zoroaster, 15

PASSAGES OF HOLY SCRIPTURE QUOTED IN THE TEXT

Genesis VI. 6.
Exodus II. 12.
XVI. 32.
XXXIII. 18.
Deuteronomy VI. 4.
2 Samuel VI. 7.
Psalms XI. 7.
XXXIII. 5
LXIII. 1–2.
LXIII. 6.
LXXXIX. 28.
LXXXIX. 34.
CV. 8.
Ecclesiastes V. 2.
Isaiah VI. 5.
XXXII. 18.
XLIV. 6.
XLV. 15.
XLV. 21.
LIII. 3.
LVII. 15.
LXI. 1.
LXIV. 7.
Jeremiah, xxiii.
Ezekiel XXXIV.
Zechariah XIII. 6.
Wisdom I. 7.
St. Matthew V. 17.
St.Matthew V. 21–28.
V. 45.
VI. 9.
VI. 14.
VI. 30
VII. 22–23.
VII. 24.
X. 29.
X. 30.
X. 32–33.
X. 37–39.
X. 40.
XI. 20.
XI. 22.

St. Matthew xi. 25.
xi. 27.
xi. 28.
xiii. 30.
xiii. 40–42.
xvi. 16.
xvi. 17.
xvi. 24.
xvi. 27.
xviii. 12.
xviii. 14.
xviii. 20.
xxv. 31–36.
xxv. 31–40.
xxvi. 24.
xxviii. 18.
St. Mark ii. 11.
ii. 28.
iv. 41.
viii. 21.
viii. 34.
ix. 37.
x. 17.
x. 45.
xii. 32.
St. Luke i. 78.
ii. 49.
v. 8.
vi. 27.
vii. 19.
vii. 22.
ix. 23.
x. 22.
xi. 3.
xi. 13.
xii. 41–42.
xxii. 20.
xxii. 44.
St. John i. 3.
i. 12.
i. 13.
i. 14.
i. 16–17.
v. 17–18.
v. 23.
vi. 27.
vi. 32–33.
vi. 34–35.
vi. 41.
vi. 50.
vi. 51.
vi. 53–56.
St. John vi. 57.
vi. 63.
vi. 69.
viii. 12.
viii. 29.
viii. 43.
viii. 46.
viii. 47.
viii. 57–58.
ix. 24.
ix. 38.
x. 3.
x. 7.
x. 10.
x. 14.
x. 24–28.
x. 28–30.
x. 32–33.
xiv. 6.
xiv. 8–9.
xiv. 9–11.
xiv. 16–17.
xiv. 18.
xiv. 21.
xiv. 23.
xiv. 26.
xiv. 30.
xv. 1.
xv. 13.
xv. 27.
xvi. 7.
xvi. 8.
xvi. 12–13.
xvi. 14.
xvi. 15.
xvi. 23.
xvi. 24.
xvi. 26.
xvii. 3.
xvii. 4.
xvii. 5.
xvii. 21.
xvii. 23.
xvii. 24.
xvii. 26.
xx. 17.
Acts i. 4–5.
i. 8.
ii. 4.
ii. 17.
ii. 38.
iii. 12–16.
Acts v. 3.
v. 13.
vi. 3.
vii. 55.
xv. 28.
xvii. 31.
xix. 2.
xx. 24.
xx. 32.
xxii. 11.
Romans viii. 9.
viii. 14.
viii. 17.
viii. 18–19.
viii. 26.
ix. 5.
x. 9.
x. 13.
xiii. 10.
xv. 5.
xvi. 26.
1 Corinthians i. 18.
i. 23.
iii. 16–17.
vi. 20.
vii. 10.
xii. 4.
xii. 13.
xii. 27.
xv. 6.
xv. 7.
xv. 10.
xv. 16.
2 Corinthians iv. 6.
v. 10.
v. 21.
xii. 8.
xii. 9.
xiii. 14.
Galatians i. 1.
ii. 20.
iv. 4.
iv. 6.
v. 22.
vi. 14.
vi. 17.
Ephesians i. 10.
i. 22–23.
ii. 6.
ii. 8.
iii. 17.
iv. 3.

Ephesians IV. 4.
V. 5.
VI. 10.
VI. 17.
Philippians II. 6.
II. 7.
II. 9–11.
Colossians I. 15.
I. 16.
I. 17.
I. 20.
I. 24.
1 Thessalonians III. 11.
1 Timothy I. 15.
III. 16.
Titus II. 11–12.
Titus II. 13.
Hebrews I. 3.
I. 6.
I. 12.
VI. 6.
VII. 25.
IX. 28.
X. 29.
XIII. 5.
St. James II. 1.
1 St. Peter I. 11.
I. 19.
I. 20.
I. 21.
II. 22–23.
II. 24.
III. 15.
1 St. Peter III. 18.
III. 22.
IV. 5.
V. 14.
1 St. John I. 8.
II. 1.
II. 23–25.
II. 29.
III. 5–8.
III. 16.
IV. 2.
IV. 19.
V. 11–12.
Revelation I. 4–5.
XIX. 10.
XXII. 21.

The Mayflower Press, Plymouth. William Brendon & Son, Ltd.

084719

ST. DEINIOLS
HAWARDEN
LIBRARY

KU-996-500